ŞTEFAN VLĂDUŢESCU   FLORENTIN SMARANDACHE
DANIELA GÎFU   ALINA ŢENESCU

TOPICAL COMMUNICATION UNCERTAINTIES
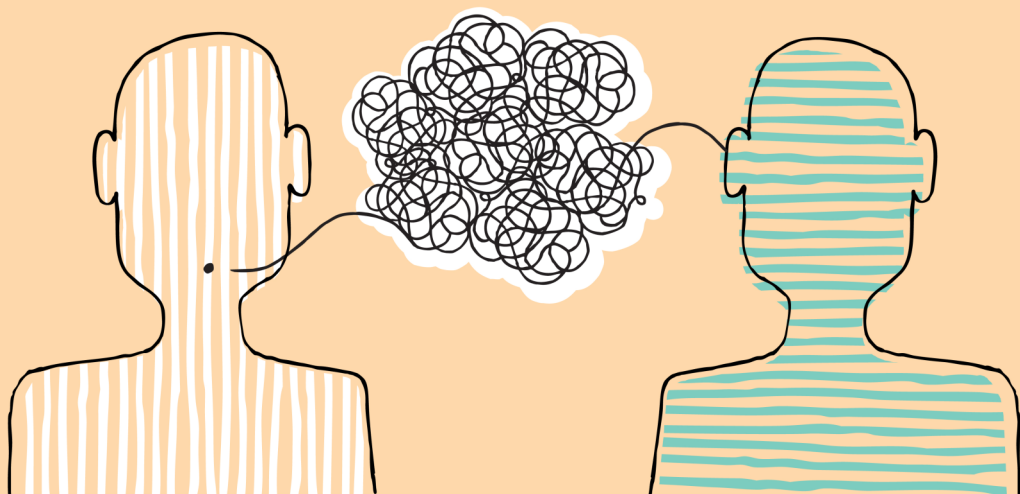
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Editura SITECH face parte din lista editurilor româneşti de prestigiu, acreditate de fostul CNCSIS, actual CNCS, prin CNATDCU, pentru Panelul 4, care include domeniile: ştiinţe juridice, sociologice, politice şi administrative, ştiinţe ale comunicării, ştiinţe militare, informaţii şi ordine publică, ştiinţe economice şi administrarea afacerilor, ştiinţe psihologice, ale educaţiei, educaţie fizică şi sport.

Contents

Topical communication uncertainties

Florentin Smarandache[1], Ştefan Vlăduţescu[2]

[1]University of New Mexico, USA
[2]University of Craiova, Romania

Communication is the main way of defusing uncertainties. Unfortunately, communication discipline itself is mined by uncertainties. We can talk about onto-epistemological uncertainties and pragmatic uncertainties of communication, about theoretical and practical uncertainties, and about primary and secondary uncertainties of communication. Uncertainties regarding the object of communication as autonomous discipline, the research methods of communication, the sources, paradigms and models of communication represent theoretical, onto-epistemological uncertainties. Pragmatic uncertainties include uncertainties in communication processes; they have a practical character. Pragmatic uncertainties are those that lead to communication failure and they consist in minor obstacles or insurmountable barriers in concrete communication (Russill, 2008; Bergman, 2012; Cooren, 2012; Simonson, García-Jiménez, Siebers & Craig, 2012; Craig & Tracy, 2014; García-Jiménez, 2014).

The most important pragmatic uncertainty was entitles by C. R. Rogers and F. J. Roethlisberger „the tendency to evaluate" and it would consist in the tendency to evaluate our interlocutor instead of debating upon the issue. The main obstacle in communication is represented by debating the issue and not by evaluating the interlocutor with which one engages in the process of solving the problem (Vîlceanu, 2009; Coman, 2012). This barrier is correlated aggravatingly with the lack of paying attention to and understanding what the interlocutor says; C. R. Rogers and F. T. Roethlisberger call this communication phenomenon „Gateway: Listening with Understanding" (Rogers Roethlisberger, 1952). The tendency to evaluate the interlocutor and the lack of listening to him/her and understanding the problem and the person constitute primary uncertainties of communication. These are, in fact, uncertainties regarding the beings involved in the process of communication, the

personal subjects of communication. Secondary uncertainties concern the communication code, the medium of communication, the channel of communication, the noise and the context of communication.

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Chapter 1
Communication of uncertainties in Neutrosophy

Florentin Smarandache[1], Ştefan Vlăduţescu[2], Mirela Teodorescu[3]

[1]University of New Mexico, USA
[2]University of Craiova, Romania
[3]Researcher, Craiova, Romania

Abstract

The study explores the topic of logics elements developed by Aristotle, later, developed extensively by Hegel and Wittgenstein. We stopped then the informational focus data by George Boole's theory, perhaps the most simple and concise algebra which has found its best usage in computer technology. The next level would be to exceed the two stable states, true and false with a new one, neutral, sensing, searched, required. It came in the XXI century, built, defined, with a solid mathematical support, applied in more and more areas: logics, communication, aesthetics, philosophy, literature, sciences, called neutrosophy by its author Florentin Smarandache.
Of course, the present study does not aim to include all elements of logics defined and developed in philosophy but only a few that marks a certain evolution of binary logic from ancient times until now and to prove the need for a third state - the neutrality.

Keywords: logics, true, false, boolean, neutrosophy

1. Aristotle – So that started the Logics

According to Aristotle, sciences are divided into the following: theoretical, practical and productive; the immediate purpose of each of them is to know, but their ultimate goals consist of cognition, the direction of action and creation of useful or beautiful objects respectively (Aristotle, 1996). If logic would enroll in this classification, it should be included among the theoretical sciences; but only theoretical sciences are mathematics, physics or metaphysics and logic cannot be classified in any of them. In fact it is not, according

to Aristotle, a science of substance, but part of the general knowledge that anyone have to go through before studying any science and that it alone will allow you to know what types of sentences require a demonstration and what kind of demonstration should ask them - a similar concept to justify the application of the word *Organon* or *instrument* (of the science) logical doctrine and, ultimately, the whole works of Aristotle (Ross, 1998).

The name of logics was unknown to Aristotle and cannot be recorded historically before the period in which Cicero lived. Even then, the term logics did not designate both logics, and dialectics, and Alexander is the first writer who uses "λογική" in the sense of logics. Name given by Aristotle on this branch of cognition, or at least study of reasoning is that of "analytical". First, it refers to the analysis of reasoning by figures of syllogism, but probably should be extended to include also the analysis of syllogism by sentences and sentence by terms (Ross, 1998).

Logical Treaties are divided into three main parts:

1. *Analitica prima*, in which Aristotle seeks to reveal the common structure considered common to any reasoning – the syllogism, and to expose its formal variations, independent of the nature of the subject with which it deals. It can rightly be called the formal logics or logics of consistency.

2. Analitica secunda, in which are discussed further the features that the judgment should have them if it is looking to not just simply autoconsistent, but science in the full sense of the word. This is absolutely an interesting logic not simply consistent, but the truth.

3. *Topics* and *Sophistical Refutations*, where he studies those modes reasoning, legally correct from the point of view syllogistic, but which does not satisfy one or more of the conditions of scientific thinking. *Categories* and *On interpretation*, in that study, in general, the term and that sentence, can be considered preliminary.

Although Aristotle does not explicitly discuss the issue, for he it is clearly the difference between logics and other modes of investigation which it was sometimes identified or confused - grammar, psychology, to which words are signs; a study of thinking, not by reference to its natural history, but its success or failure in attaining of the truth; a study of thinking, one that is not the nature of things, but understands the nature of things (Aristotle, 1957, 1958,

1961). Aristotle explicitly makes a distinction between judgment and the act by which meanings of "unrelated words" are portrayed to mind - apprehensio simplex –(Aristotle, Metaphysics, 1051b25), from late logics. It's a kind of mind-contact with its object. This comparison sends us to Aristotelian psychology of perception. Here he distinguishes between (1) notification to each sense of perceptible qualities - color, sound, etc. and (2) notification "common perceptible qualities", like size and shape, and of those concomitant (when an object is seen it gives suggestions on the qualities of tangible). The first kind of understanding is infallible, and the second fallible. It is said that understanding of the meaning of terms, like the first kind of perception, is infallible; *it is neither true nor false* (Aristotle, Metaphysics, 1027b27), or, in a broader sense of the term "truth" is always true. Aristotle says sometimes that understanding of all entities, distinct being of judgments what unifies them, is a type such simple and direct. Aristotle describes also the understanding of "simple entities" as having such a nature. But simple entities can have either of the two degrees of simplicity (Ross, 1998). They may be (1) nonanalizable in terms of matter and form (as "concave" for example is not analyzed in this regard, but "pug nose" not, as long as it involves a particular kind of matter - the nose); (2) nonanalizable even in a generic and a distinctive element. Strictly speaking, only the substance, quality and other categories or *summa genera* are simple, more general meaning of the word (Aristotle, Metaphysics, 1045a36). If we take seriously Aristotle's statement according to which the notification of simple entities is simple understanding, we deduce that understanding all other entities, since it involves the acceptance of a unit between form and matter or, ultimately, a genus and a difference, is a default judgment, just as causal definition of a term is an implicit syllogism. But this doctrine does not appear in the Organon; there simple understanding of any entity differs of judgment (Ross, 1998).

2. Wittgenstein – Sentence with meaning as "logic image"; meaningful sentences, sentences meaningless and nonsenses

A nodal point for understanding the conception of the relationship between language and the world that outlines the Tractatus is the characterization of meaningful sentence (*sinnvoller*

Satz) as image (*Bild*) of the things statuses. This characterization concerns both elementary sentences and sentences composed of elementary sentences, that is - ordinary sentences. In case of elementary sentences their quality of "images" comes out better, while in case of many ordinary sentences this feature does not require attention at first sight (Wittgenstein, 2001, 4.011).

The form of objects cause, as we have seen, the "combinations" or their possible "chaining" states in states of things. The possible combinations of objects corresponding possible combinations of names in sentence. Ordinary sentences will make sense if they are combinations of possible names by reason of the objects form for which lie the name, regardless if they represent real combinations or just possible between objects about which is spoken of in the sentence.

The sentence " Person A teaches person B" and the sentence "Person B teaches person B" are alike, possible combinations by reason of the objects form for which lie the name and, therefore, meaningful sentences. If possible combination of name that is meaningful sentence is a real combination of objects, that is a fact of the world, then the sentence will be true. Suppose the sentence "Person A teach person B" describes a fact. In this case the sentence will be true and the sentence " Person B teaches person A" will be false if this is not the case. Meaningful sentences are sentences that are either true or false by reason of their relationship to the facts of the world. Quality of the language sentences to be meaningful sentence is one independent of their truth value. In other words, a sentence makes sense if it represents a state of things, if its logical form is common with the state of things. It is true if this state of things is real, it is a fact, and false in opposite case. The meaning of a sentence depends on something that is not contingent, of *objects* form contains already itself atomic state of thinks and, therefore, all states of thinks. The meaning of the sentence will be determined *a priori*, independent of facts (Wittgenstein, 2001, 2.22). On the other hand, the truth or falsity of a sentence depends on something contingent, of world facts. Truth value of the meaning sentence could only be established *a posteriori*, that by confronting them with the facts of the world. It was noted that in Tractatus the word *accordance* (*Ubereinstimmung*) regards both meaning, and truth of the sentence. "The meaning is in accordance or

inconsistent with factually opportunities, while the agreement with the facts is the truth". (Emiliani,1999, p.7)

The logical form of the world and language that *reveals* in the meaningful sentences, also reveals by tautologies, by the logical truths. Conception of logics outlined in the Tractatus is based on the essential observation that logical terms are not names. "My basic idea is: logical constants do not represent. As facts logics can not be represented" (Wittgenstein, 2001, 4.0312). In other words, logical connectives such as *and*, *or*, *if ... then* do not stand for objects.

3. Hegel – A flawless logics

Logic as an autonomous philosophical discipline, is divided, according to Hegel, in three parts: being theory, essence theory and concept theory (Hegel, 1966). What is in and for itself, the universal (the idea) is not transcendent, "something situated away", in a separate world. Although, to our consciousness it is accessible, in the first instance, only the directly singular, not the idea, it is forced to look at this directly singular, not elsewhere, what is general. Truth, which the consciousness incessantly concerns it, is universal, not singular. As it is approximated by conscience, the universal is gradually released from the particular and, for that purpose, it is at first, indeterminate and abstract. But it is not anything else that only the singular (Popescu, 2003). Universality, particularity and individuality, in the Hegelian theory, are the three moments of the concept. Each time, the concept is whole, is such that, in fact, the separation of these points is equal to the totality sacrifice that consist it. When takes into consideration a certain point of the whole, Hegel uses the phrase "being posited mode" (*Gesetztsein*). On the other hand, by the "determination mode" (*Bestimmtheit*) it takes into account the value of each point within the development that the concept suffers (Hegel, 1995). Asserted as universal, for example, the concept covers only the universality without it own. His determination is the particularly. In terms of classical logics, this difference between being posited mode and determination mode is expressed by the inversely proportional between of the sphere and content of the concept. In speculative logics, the concept, identical with self, suffers an imbalance in every moment of its development, expressed by the difference of "being posited mode" and "determination mode". The "being posited mode" of the

concept from the perspective of the moment in which the process is, and the "determination mode" is the concept from the perspective of the closed process (Hegel, 1966; Popescu, 2003).

Also, the universality (the idea) is not just a quality of things, their gender. The understood gender exclusively as "pooling of identical determinations, belonging to several individuals" lead to different generality of universalily considered here, being a product of reflection, not a pure concept. It is a generalization that works as a criterion for organizing of things, of simplification. The distinction between "being posited mode" and "determination mode" of the concept has its basis in objective logics, "which considers being and essence, constitute proper genetic exposure of the concept"(Hegel, 1966,p.573). The concept, however, reveals "the basis and the truth" of being and essence, "the identity in which they lost and are contained" (Hegel, 10966, p.573). The "being posited mode", the concept is the result of the relationship being and essence, while the determination mode, it is what gives meaning to "categories" of being and essence. The "being posited mode" is more a phenomenological approach to the concept, the purely logical approach being reserved to the "determination mode".

The simplest determination of the concept is the universality. Its simplicity consists of the "being posited mode" of the concept, but it cannot be explained. By explaining of the simplicity that characterizes the universality of the concept we pass the simple determination, the universality is identically with the concept: "The universal, therefore, firstly is simple reporting to itself; it's just in itself " (Hegel, 1966, p. 599). The moment of the universality concept is its extreme moment abstractions; in itself, it forms an empty totally.

In the "determination mode", but the concept is not an empty totality, that nothing, but "just what is richer in itself" (Hegel, 1966, p. 599). From a speculative point of view, abstract extreme (being posited mode) reflects itself all that is more concrete (determination mode). The concept "is determining freely itself", distinguishing: in "being posited mode" is interiority, in "determination mode" is exteriority. From the perspective of exteriority, it appears as feature, and the process that took this place can be called customization (Popescu, 2003). The customised concept has now further, as being positioned mode, the particularity. However, universality is contained

by the customised which is positioned now, because the development started above continues, we have not to do to start a different process. For the concept, in its quality of I, this continuity plays the role of experience.

Particularity, therefore affirms in the universality meaning that it contains, as a totality, not just a simply particular ("precisely because there are no other, the species are complete" (Hegel, 1966, p.603) is the example of Hegel, which he illustrates the described event: different between them, the species are identical in terms of gender, which only make it together, exhausting him. Relationship between gender and its species is not an approximation ratio. We cannot capture the gender if we determined almost all the species of which is made up). His determined mode is the individuality ("determined mode that reports itself to itself is individuality" (Hegel, 1966, p. 610). Because an individual is not only a someone, but a totality in which is found the species to which it belongs. An individual who is not also a totality is not, itself, an individual, but a variable, some an X. Conversely, a species whose individuals are determined as variable is, actually, a lot, not a species in the true sense of the word. The process that takes place here can be called individuation (Popescu, 2003).

Individualized concept has further, as being posited, the individuality. His "determination mode" is universality. As in previous times, the individuality is here totality, which means that the individual found so, the universality is not exterior, an indeterminate class, to which the individual to be subsumed due to an accidental coincidence between the properties and the constitutive principle of the class. The process that occurs here can be named universalization.

The theory structure of the concept is: putting thought as a separate subject of its object; putting the object as the object of thought; their synthesis. The idea is precisely what makes mediation between subjectivity and objectivity, the idea being both objective and subjective. Subjectivity determinations are those in which thinking relates to its object: the concept as such, judgment and syllogism. Objectivity determinations are those under which the object is shown to the subject: mechanism, chemismus and teleology. The idea determinations are those in which the synthesis are achieved between subjectivity and objectivity: the life as unmediated unity to subjective

and objective; cognition, as reflection of the objective in subjective; the absolute idea, as unity of these moments. Again, the forms of classical logics (if Hegel treats about logics in chapter about subjectivity, and not about some analogues them) return justifiably to subjective logics, since they are not forms of being or essence, but of human cognition (Georgescu, 2010).

4. Boole - Logic, logic everywhere

Computers and Boolean logic are inseparable. Even today we tend to be over simplistic about logic and its role in computation and understanding the world. George Boole is the scientist who started it all off was a bit over the top with the titles of his books on the subject - *Mathematical Analysis of Thought* and *An Investigation of the Laws of Thought*.

Boole's work definitely started modern logic off on the right road, but it certainly wasn't anything to do with the "laws of thought". Have you ever wondered how a computer can do something like balance a check book, or play chess, or spell-check a document? These are things that, just a few decades ago, only humans could do. In our days, computers technology do almost everything, apparent ease. How can a "chip" made up of silicon, germanium and wires to do something that seems like it requires intensely human thought? All of these things are related to *Boolean logic*. Boolean logic, originally was developed by George Boole in the mid 1800s, allows quite a few unexpected things to be mapped into bits and bytes. The bit is the elementary unit that can take two status: 1 or 0, True or False. Once we have the input, we have to establish the relationships, to combine them. George Boole developed Boolean algebra in *The Mathematical Analysis of Logic*, in the same time Augustus De Morgan, British mathematicians defined similarly ideas with G. Boole in his book *Formal Logic*. Both of them, sought to stretch the boundaries of traditional logic by developing a general method for representing and manipulating logically valid inferences or, as De Morgan explained in an 1847 letter to Boole, to develop "mechanical modes of making transitions, with a notation which represents our head work". Also, De Morgan asserted later, "Mr. Boole's generalization of the forms of logic is by far the boldest and most original . . . "

Boole's project introduces the operations of logical addition (i.e., set union), logical multiplication (i.e., set intersection) and logical difference (i.e., set difference) and examines certain restrictions placed on their use. There are also introduced, the basic laws governing these operations, as they were developed and justified by Boole; these justifications relied in part on his definitions of the operations and in part on the analogy of his symbols with those of "standard algebra". Later, John Venn in his *Symbolic Logic* improves the Boole's system, also Charles Sanders Peirce in his "*On an Improvement in Boole's Calculus of Logic*" with the level of abstraction steadily increasing through these sections.

In the nineteenth century, Claude Shannon proved how Boolean algebra can optimise the design of systems of electromechanical relays used in telephone routing switches, and represents the basic concept that developed all modern digital computers. We have to mention also Soviet logicians and mathematician as Yanovskaya, Gaaze-Rapoport, Dobrushin, Lupanov, Medvedev and Uspensky who researched and developed the same theory in the same time. So, Boolean algebra became the foundation of practical digital circuit design; and Boole, via Shannon and Shestakov, provided the theoretical grounding for the Digital Age. Boolean logic is very easy to explain and also to understand.

- You start off with the idea that some statement P is either true or false, it can't be anything in between (this called the law of the excluded middle);
- Then you can form other statements, which are true or false, by combining these initial statements together using the fundamental operators *And, Or* and *Not*.

For example, if P is true then Not(P) is false So, if "today is Monday" is true, then "Not(today is Monday)" is false. We often translate the logical expression into English as "today is Not Monday" and this makes it easier to see that it is false if today is indeed Monday.

5. Neutrosophy between True and False

Our existence, by its manifestations, represents substance of communication being generated by people through meanings. "The ideatic existence as well human material consist of a great potential of

communication and continuously extension. Human being through cognitive and cogitative processes and manifestations represent routes of communication. Some of them are contradictory, others are neutral, since within the manifestations of life would be found conflicting meanings and/or neutral meanings" (Smarandache&Vladutescu, 2014). In fact, communicational relations always comprise a set of the neutral, neutrosophic meanings. Generally, communication is a human manifestation of the life with recognizable profile. Particularly, can talk about scientific communication, literary communication, pictorial communication, sculptural communication, esthetic communication, logics and so on, as specific manifestations of life.

Generally, information is the expression of novelty amount that is given or is received. If is known in advance the result of an "event", it does not communicate anything new; communication about its realization does not give us any information. Consequently, the quantity of information is "*determined*" by the degree of indeterminacy of the respective event, and as the indeterminacy event is greater, the message about its realization brings a greater amount of information. Any information refers to the "*realization*", present, past or future of an "*event*". Communication is scalar more informative as the number of possible outcomes of an event is greater, by default, it having a higher degree of indeterminacy. Information appears therefore as measure of the degree of indeterminacy. In case that, repeating, an event can have only one result, the statement about its achievement does not resolve any uncertainty, indeterminacy and not "*inform*". If the event has two or more possible outcomes, indeterminacy increases, and communication information about the achieving of one of them increases the quantitative. After the event producing indeterminacy disappears and turns into information (Smarandache&Vladutescu, 2013). In a sociohuman informative situation, the producer and the consumer will never be able to imagine all possible alternatives, platform from which to choose the best solution for maximum effect. They will always be in the domain of optimal and rarely in the maximum of the domain. Considering the grid of mobilized relevance is always modeled by o goal, we can say that the optimal alternative is that one that occurs in terms of grid as being the one that suits best to achieve the goal (form of value) (Vladutescu, 2013).

The Logic started in Ancient with Classical Logic of Aristotle, developed and covered by Three Valued Logic of Lukasiewicz, next ring being Fuzzy Logic of Zadech, finally the comprehensive Neutrosophic Logic of Smarandache. Smarandache asserts about neutrosophy: "a new branch of philosophy, called neutrosphy, which studies the origin, nature, and scope of neutralities, as well as their interactions with different ideational spectra. The Fundamental Thesis: Any idea <A> is T% true, I% indeterminate, and F% false, -where T, I, F are standard or non-standard subsets included in $\|0, 1+\|$. The Fundamental Theory: Every idea <A> tends to be neutralized, diminished, balanced by <Non-A> ideas (not only <Anti-A>, as Hegel asserted) - as a state of equilibrium. Neutrosophy is the base of neutrosophic logic, a multiple value logic that generalizes the fuzzy logic, of neutrosophic set that generalizes the fuzzy set, and of neutrosphic probability and neutrosophic statistics, which generalize the classical and imprecise probability and statistics respectively" (Smarandache, "*Neutrosophy a Branch of Philosophy*").

The fundamental thesis of neutrosophy is that every idea has not only a certain degree of truth, as is generally assumed in many-valued logic contexts, but also a falsity degree and an indeterminacy degree that have to be considered independently from each other. Smarandache seems to understand such "indeterminacy" both in a subjective and an objective sense, i.e. as uncertainty as well as imprecision, vagueness, error, doubtfulness etc Neutrosophy has laid the foundation for a whole family of new mathematical theories generalizing both their classical and fuzzy counterparts, such as neutrosophic set theory, neutrosophic probability, neutrosophic statistics and neutrosophic logic. The neutrosophic framework has already found practical applications in a variety of different fields, such as relational database systems, semantic web services, financial data set detection and new economies growth and decline analysis (Smarandache&Vladutescu, 2013).

Neutrosophy handles all neutralities. In the neutrosophic taxonometry, a class of neutralities is represented by the neutralities that, without turning into contradiction, generate qualitative leaps. The emergence is the cognitive phenomenon in which, from two or more connected neutralities, without contradiction, a change of quality or a qualitative leap result. Thinking in Hegelian terms has an axiom the

idea that the qualitative change, qualitative emergences may arise from related neutral items (Smarandache&Vladutescu, 2013).
Let's see some examples of neutrosophic logics.

5.1. The parable: Jessus and the woman taken in adultery

Jesus' statement "If any one of you is without sin, let him be the first to throw a stone at her" is found in John 8:1-11. Jesus was teaching in the temple when the scribes and Pharisees brought to Him a woman who had been caught in the act of adultery, and they asked Him if she should be stoned as required by the Law of Moses. However, they cared nothing about this woman; they were using her to trap Jesus. In their minds, if He told them to set the woman free, they could claim He did not hold to the Law of Moses. If He told them to stone her they could claim He was not the Savior, and if He said nothing they could claim He lacked wisdom. Jesus did not answer immediately but stooped and wrote something on the ground, and they kept pressing Him. Finally the Lord said, in essence, "Go ahead and stone her because that is what the Law requires. But the Law also requires that the first stone be thrown by a person that is sinless in connection with this charge" (John 8:6-7). So, in this case, the solution is one of the most known of neutral logics.

5.2. Gordian knot

Several themes of myth converged on the chariot: Midas was connected in legend with Alexander's native Macedonia, where the lowland "Gardens of Midas" still bore his name, and the Phrygian tribes were rightly remembered as having once dwelt in Macedonia. So, in 333 BC, while wintering at Gordium, Alexander the Great attempted to untie the knot. When he could not find the end to the knot to unbind it, he sliced it in half with a stroke of his sword, producing the required ends (the so-called "Alexandrian solution"). Alexander's prophet Aristander took this as a sign that Zeus was pleased and would grant Alexander many victories. Once Alexander had sliced the knot with a sword-stroke, his biographers claimed in retrospect that an oracle further prophesied that the one to untie the knot would become the king of Asia. Considering the two status of knot: tied or untied as being expected, the new situation of slicing the knot, it is considered a neutral status of logics.

5.3. **The story of a wise man**

There was once a man whose wife died, so he lived with his two daughters, who were naturally very curious and intelligent. Girls always puts a lot of questions ... some knew how to answer them, others do not ...

Their father wanted to give them the best education, so one day he sent the girls to spend some time in the house of a wise man. He always knew to answer them the questions which they laid. At one point one of them brought a blue butterfly which was planning to use it to to deceive the wise.

- What will you do? asked her sister.

- I will hide the butterfly in my hands and I will ask the wise man if it's alive or dead. If he'll say it's dead, I will open my hands and I'll let it fly. If he'll say it's alive, I will raise and I will crush it. And so any response will be, he will cheat! The two girls walked in a moment the wise and found him meditating.

- I got a blue butterfly. Tell me, Wise, is alive or dead?

Very calm, wise shed and he said:

-It is up to you ... because it's in your hands! So, is also our life, our present and future. No need to blame anyone when something goes wrong: we are responsible for what we gain or not. Our life is in our hands, as the blue butterfly. It's up to us to choose what to do with it.

Conclusions

Godel says and demonstrates that a theory based on a system of axioms, wherefrom result by logic algorithms a set of propositions called truths, cannot be simultaneously also complete and consistent, that theory can be completed, but on behalf of consistency, may be logical strengthened, but on the expense of completeness. In other words, to any theory, there are true propositions in relation to it, which cannot be demonstrated by means of actual theory (expression of incompleteness). Such truths in mathematics are called conjectures (Goldbach for example). At the same time, in every theory there is at least one formulation proposition by means of that theory, which undermines it logical (e.g. Russell's paradox in set theory) - expression of consistency limits. Theorem has a special meaning in the philosophy of mathematics, demonstrating the impossibility of

creating a perfect axiomatic system in terms of completeness and consistency and indicating, in fact, the uncertainty of the theoretical models that we use to explain the observed reality, as physics does by Heisenberg's principle. So, it is a large space for neutrosophy. Also, Wittgenstein asserts: "*Only in the absence of certainty we use probability: when you do not fully know a fact, but we know something about the its form*" (Wittgenstein, 2001).

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Chapter 2
Uncertainty in Communication

Dan S. Stoica

"Alexandru Ioan Cuza" University from Iaşi, Romania

1. Introduction

This discussion could start from an example. We could evoke a dialogue between two characters in a movie. An American movie… The characters are a young guy, very much into sports, girls, noisy night life, and his co-worker, a young lady from a faraway quiet state, brought up in a solid family, who prefers simple family life and simple pleasures. The dialogue goes like this:

Her: Oh, I love those quiet little towns, where everybody knows everybody, and there is no mall, no multiplex, no loud night life. Don't you?

Him: No, I don't.

Her: Why?

Him: Everybody knows everybody, and there is no mall, no multiplex, no loud night life.

They both use exactly the same words, within the same exchange of utterances, in the same place, in the same context, at practically the same time, but their utterances convey the exact opposite ideas. How did they know that? How do we know that? Some would say it is about differences in their respective hierarchies of values. Some would say it is simply about their different life styles. However there could even be another approach: we can understand what each of the two characters says because we already know them from previous episodes of the series. The last approach is weak as it doesn't really provide proofs relying on strong criteria. No matter what we suppose to be the answer, an observation can be made on the multitude of elements which help in decoding what the language actually says. It seems that using the language – the verbal language of course – requires not only good command of a given historical language (like Romanian, English or any other one), but also some

kind of pleasure in taking risks: we cannot be sure we have made the best of choices in words to convey our intention, we cannot be sure the words we have chosen are going to create the effect we hope they'll make in the mind of our interlocutor, we cannot be sure we really know how much we share values, memories, experiences with our interlocutor, nor do we know we what their knowledge is and what their cultural and cognitive assumptions are.

Regardless of the explanation, the fact is there: we face difficulties in communication because of all the uncertainty deriving from the use of language. The positive aspect is that we do not think of that all the time and we risk: we talk. It is only when we misscommunicate that we become aware of the imperfections of our most efficient communication tool, the natural language. But, all the problems put aside, the beauty of using the language in communication comes from its most frightful difficulties, its ambiguity. It is in our nature to play with the others, to challenge the otherness, to say more than we mean, to mean more than we say and mostly say something else than what we mean.

Before making further comments, we shall take a look at theories and positions that some important authors have had throughout the last 150 years on the matter of language use. We find that our need of support could be well served by positions expressed by a logician (Titu Maiorescu), a philosopher (Ludwig Wittgenstein), a socio-linguist (Oswald Ducrot), an anthropologist (Dan Sperber) and a linguist (Paul Cornea), so we have selected fragments of texts produced by them to put together in order to argue in favour of our position, the same one we have already expressed in previous papers: relaying that language is a risky business (Capcane (in cooperation with Mihaela Berneagă), in *Studia Universitatis Babeş-Bolyai. Seria Ephemerides*, Nr. 2/2008, pp. 97-104; Despre ce este vorba?, în *Analele Ştiinţifice ale Universităţii „Al. I. Cuza" din Iaşi,* seria *Comunicare*, vol. 2/2009, pp. 88-100; Despre trecerea de la regularitate la regulă sau «comunicarea eficientă în trei paşi», în *Signum, lingua, oratio. In honorem professoris Mariae Carpov*, Constantin Sălăvăstru, Dan S. Stoica (editori), Iaşi, Editura Universităţii „Al. I. Cuza", 2010, pp. 169-187. Wisdom and the Cultural Dimension of Appropriateness, in *Argumentum Caietele Seminarului de Logică discursivă, Teoria argumentării si Retorică*,

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2. Titu Maiorescu and his position on language and language use

Maiorescu's most explicit expression of his position on the matter was in his writings on logic and language, as he was convinced that logic is the form of our mind, while grammar is the form of our language. He accepted the idea that we cannot operate with notions as such and that we need their subjective marks which are the words of the language, a situation leading to the fact that different languages, using different words to name the same reality offer different abstactizations of that same reality. This Whorf-Sapir theory *avant la lettre* could only serve to argue that intercultural communication is accompanied by risks. We need more, and there is more in Maiorescu's writings. His approach on the power of words to name objects is logical, without being quite new (Plato had already posed the question). In a conference on the origins of language, Maiorescu insists on the generalising function of language: "It is not possible to express with a word an individual object. […] The [meaning of the] word is not individual, but generalising and this is a specific feature of human intelligence […]; the origins of human language are intimately

linked to our inborn power of abstractization […]" (Maiorescu, 1883, pp. 98-142). Constantin Sălăvăstru (1997) remarks that the structural isomorphism between these two sciences – Logic and Grammar – in Maiorescu's approach shows the interdependence and the interconditionality between the two realities: the reality of thought and the reality of language. In the Romanian logician's view, the language is "that fire where the representations melt their materiality and leave almost nothing but their abstract and general idea" (as written in his *Logica*). Taking all this into account, we can see that one cannot really designate an individual object by the use of language in discourse, because the language doesn't operate with individual meanings, but with general meanings. In that case, a lot of contextual information has to participate in outlying the meaning of words put together in a discourse. In sentences like:

The teacher calls for our attention we can understand what teacher are we talking about only because of the contextual information. This is how the same linguistic content can speak of some teacher when I say the sentence above to my classmates and of some other teacher when it is uttered by someone else, in another context. The core idea of "teacher" remains the same, but the additional information varies from one case to another. We are always talking of another teacher, each discourse is about another individual, but it is about a particular kind of individual, who must fit the idea of "teacher". Not only the presence of deictics makes it a new discourse every time, but the simple fact that the word "teacher" has no precise meaning unless it comes with the contextual information is a sign of imprecision (excellent term proposed by Solomon Marcus). Can we then really rely on language in our every day discursive activity? It seems to be a risky activity and we can only note the uncertainty we weren't aware of, that uncertainty we always overlook (and this makes us so good in communicating, like Dan Sperber will remark, see Sperber-1995).

3. Wittgenstein's main philosophical problem

It seems that the main philosophical problem, in Wittgenstein's view was the idea of expressing concepts in language without ambiguity: "Philosophical trouble arises through seeing a

system of rules and seeing that things do not fit it" (Wittgenstein, 1979). The effort of philosphers is concentrated on the linguistic expression of one's thought, of their concepts. Leaving the position from his *Tractatus* (where the language was seen as an object, as an atomic state of things or as an elementary proposition), Wittgenstein turns around and studies the way in which human communities' languages actually function within human communities. He even states that the problems in philosophy are an outcome of our incapacity to logically understand our language. Now, the language is like a vast repertoire of means serving the most different aims.

After saying in the Introduction to his *Tractatus* that philosophical troubles come from our missunderstanding of the logic of our language, Wittgenstein explains in his *Cambridge Lectures* that his method consists of permanently pointing out errors in using language and that, in fact, he calls "philosophy" the activity of showing such errors. But it is not without reason that they talk of Wittgenstein I and Wittgenstein II: in his late researches he makes it clear that philosophy cannot modify the linguistic practice, meaning the actual use of natural language. In this case, what remains?

Wittgenstein's philosophical aspiration will be to get to a better understanding of the way the lingustic expressions function in a large variety of activities, situations and contexts of life. For him, language is not like St. Augustin described it (a sum of propositions which serve, each of them, one and the same purpose, but a vast repertorium of means to the most different purposes).

Another observation catches the eye in Wittgenstein's studies: his position against the idea of defining the meaning of words. In his view, what we usually take as definitions of terms covers, in many cases, just some of their uses only, so we will assign those uses a priviledged position. Would we instead focus our attention on the various uses of the same words, we could forget trying to establish their signification and we can do that by identifying, for exemple, certain objects those words point to. Our concepts, the philosopher says, are huge families, with lots of members. One can recognise the members of such a family because they present various ressemblences between them. The main, recurrent difficulty is just the fact that we have these families, instead of individuals clearly cut from one another. So, we seek for clarity in a word and we look for something

common to all the instances where using that word is applicable, even when we could hardly find anything in common. When the common feature is missing in the definition, there still is a way to understand how it is possible to use the same word in different situations: it is by questionning the transition from one use to another, knowing that this transition is realised through intermediary links.

It appears that no definition of any word could cover all the instances of its occurrence. Going backwards, from uses to definition, we could remark similarities between some occurences, but this is as good as it gets. In fact, adding use after use, situation after situation, context after context, we can get a grip of the meaning of the word. Nothing should be left outside this description, or we should accept that we don't really have that meaning.

Summing up, we seem to be in the same place Titu Maiorescu had left us: a place of uncertainty. If contexts decide the meaning of the words and sentences we use and if contexts are never (quite) the same, how could anybody pinpoint the complete meaning of language expressions? The power of abstractization of our mind selects the main semantic features of many uses of a word and that is the meaning of it. Does it apply to any situation where that word occurs? Certainly not! This is the only certitude.

4. Discourse analysis in Ducrot's view

The way French linguist Oswald Ducrot sees the discourse invites to respect the difference between discourse and text, between sense and signification, in other words, between words' semantics and uttering words' semantics. His signification is static, it is the meaning of words in a dictionary, without any context involved, without any users to utter them. The sense would come from using the words in sentences, making discourses where words/phrases/texts are put into some context in order to make sense for some addressee.

This is why the analysis of a discourse would start with the segmentation of the whole in utterances, followed by the identification of the units (phrases) which are the linguistic content of them. The signification of those phrases will derive from the analysis of the significations of the words they are made of, together with the relations between them. Until now, it seems there is strictly linguistic

work. The social element enters at this point: Ducrot says that the analysis calls for the "situational component", the ingredient that will explain what the sense of each of the utterances will be in the particular situation where it is produced. That will give sense of utterance 1 in the given situation, sense of utterance 2 in the situation etc. Finally, arrives a discourse synthesizer (which is not exactly really explained) and does the rest: it combines all the senses, following rules, of course, and all this results in the sense of the entire discourse. The analysis is done. Now, we need to look back and see that the moment where the sense begun to show was when the situational component – in other words, the context of the production of the discourse – entered the game.

Again, the words mean something, but they really make sense when used in an actual context, in an actual act of communication. We have seen that contexts are changing all the time, so we can once again conclude that words can mean whatever they mean, as such, but they can be surprising in use, because of the infinite number of situations and contexts they are used in. Let us have a look at an example:
After a short absence, he came back and told me that the horse was ready

Without knowing where this discourse has been performed, by whom, to whom, in what context, we could say that the utterances are as in the following sequence

After a short absence / he came back / and told me / that the horse was ready

Where the linguistic content is:
- In (1) after a short absence
- In (2) he came back
- In (3) and told me
- In (4) that the horse was ready

where the signification of the sentences (signification of the words and relations between them in the sentence) could be:
- In (1) that somebody different from the speaker was absent, for a short period of time, but he is no longer absent
- In (2) that the person who was absent has actually returned to the proximity of the speaker
- In (3) that the person who came back uttered something towards the narrator

- In (4) that the uttered sentence was meant to inform the narrator about a horse which was ready.

At a glance there is no problem in interpreting the discourse, only we couldn't say:
- Who the narrator is
- Who the interlocutor in the story is
- What "short" could mean when we are talking of somebody's absence

Then, we couldn't say much about the horse being ready:
- What horse
- What does it look like (is it small, big, alive or dead, made of wood or an actual living animal, grey, black or of another colour, pertaining to the persons described in the story or to someone else; all we can say is that probably they are talking of something covering the pertinent features describing the concept of "horse")
- What does it mean "to be ready" (in general, for any horse, for this particular horse)
- Ready for what (for a trip, for a presentation, for work, for incineration (if it's dead), for treatment etc.)
- Is it good or is it bad that the horse is ready
- Is it true or false that the horse is ready and many other details.

In fact, the situational component can vary so much that there is hardly a chance to pinpoint all that in a model, in a pattern. So, the analysis shows that we are in a risky situation: saying simple, trivial things, in a common language level, we may not be clear enough for our audience and we could miss the target of our communication instance.

As a last remark here we should add that the steps proposed by Oswald Ducrot for discourse analysis are the same we all take – subconsciously – when we try to understand a discourse. So this is how we communicate by using language. Certainly, a huge role in all of this is attributed to our capacity of representing the objects of the world around us and in our ability to make inferences.

5. A look from the anthropologist's point of view: Dan Sperber

Following what anthropologists like Dan Sperber say (Sperber, 1995) we shall try to discuss two important aspects of human communication: the mechanism of representations and metarepresentations and the mechanism of communicational inferences.

Rooted in the researches of Serge Moscovici, the theory of social representations explains the psycho-social foundations of communication. It is about the image each of us forms in his or her mind of the other persons s/he comes across. And this is not a picture like a photograph or a painted portrait, but a kind of description of the other as mind, a mind which we presume at least as good as ours. The theory of attribution would help to understand how we come to think of the other as of a mind able to perform all that our own mind is capable of. There is more: we know that the other's mind works in the same way our mind does, so we can tell that this other mind is constructing an image of us, and we need to imagine what that image could be, creating a metarepresentation (which is the term for a representation of a representation). This kind of interaction puts us in communication before we even wanted to interact and before we even knew that we were doing this. It is this cross attribution that brings us into contact and in communication with one another all the time. Watzlawick was right!

With this observation we can now describe the other aspect of the communication process, the inference. Dan Sperber makes the necessary distinction between logical inference (which is occasional, slow, conscious and voluntary and difficult) and the communicational inference (which is performed all the time, unconsciously, so fast that it seems instantaneous and effortless).

So, we infer all the time what is meant by the speaker from what they say and we attribute to the other the same ability. This makes communication easier but riskier and we only appreciate the first part, ignoring the second one. Our mind "takes shortcuts" (metaphor used by Sperber) and this is how they go quickly from the sentence meaning to the speaker's meaning. Let's have a look at the

example proposed by Dan Sperber in his four pages text on how we communicate:

> "Imagine you are killing time at an airport. There is a woman standing nearby and you overhear her say to her companion, "it's late." […] Strangely enough, her companion does not seem puzzled. He seems to have understood her. And come to think of it, on the many occasions when you were the person told "it's late," you knew what the speaker meant. You didn't have to think about the many meanings that "it's late" might serve to convey. Is this sentence a special case? Not at all. Any English – or French, or Swahili – sentence may convey different meanings on different occasions, and might have served to illustrate the same point."

It seems too good to be true: if it's how it works, it is simple, fast, sure. In a single word, it is perfect. But is it? Why then questions like "What do you mean (by that)?", which are quite frequent in daily conversations?! Maybe it's time to reproduce the entire passage from Dan Sperber's text. In the quotation bellow we will have in bold the missing part from the above quotation:

> "Imagine you are killing time at an airport. There is a woman standing nearby and you overhear her say to her companion, "it's late." **You have heard and even uttered these very same words many times. Do you know what they mean? Of course. But do you know what the woman meant in uttering these words right now? Think about it. She might have been talking about a plane and meaning that it would arrive – or maybe depart – late. She may as well have been talking about a letter she was expecting, or about spring being late. She need not have been talking about anything in particular; she might just mean that it's late in the afternoon, or in the day, or in her life. Moreover "late" is always relative to some schedule, or expectation: it might be late for lunch and yet early for supper. So she must have meant late relative to something, but what? I could go on, but the point should be clear: although you know perfectly well what the words the woman uttered mean, you don't know what she meant.** Strangely enough, her companion does not seem puzzled. He seems to have understood her. And come to think of it, on the many occasions when you were the person told "it's late," you knew what the

speaker meant. You didn't have to think about the many meanings that "it's late" might serve to convey. Is this sentence a special case? Not at all. Any English – or French, or Swahili – sentence may convey different meanings on different occasions, and might have served to illustrate the same point."

Now we will focus our attention on the question "Do you know what [the words] mean?" together with the answer "Of course", as well as on the observation "although you know perfectly well what the words the woman uttered mean, you don't know what she meant". In these three phrases lies the entire problem we try to present here: in communication, in a discursive instance, one needs to know more than the meaning of the words used, in order to be able to decode the speaker's meaning. All in all, the sentence meaning is but a linguistic behavior put out by the speaker in order to influence the hearer in a way that makes the latter one understand what the former is expecting him/her to think/believe/do/embrace/endorse/etc. And, as we have already remarked, this sentence is uttered in a particular context and the utterance is accompanied by numerous factors of paraverbal and nonverbal nature, such as tones, pauses, intensity, but also winking, moving the eyebrows, smiling, or making specific gestures with the hands, the shoulders, the head and exhibiting some attitude, manifested in a posture. Putting all this together we can have a description of the complexity of the act of communication.

All of the above – uttered text, paraverbal and nonverbal acts – are culture sensitive, but they are also the result of a choice made on the basis of the previous shared knowledge of the world and of life between the interlocutors, no less than on the basis of common history and, yes, again!, based on the crossed representations and metarepresentations of the people involved. The question is: can we control all of those parameters? Because, if we cannot, we are at risk, we cannot ever be sure of the meanings we provoke in somebody else's head, nor can we swear on the meanings triggered in our head by somebody else's discourse (with respect to what the speaker wanted them to be).

We have evoked earlier a common question which is asked currently in our conversations (What do you mean?), but we could think of all those questions that show that the words were understood, but the meaning of the utterance is not clear:

Why do you tell me that? (with different meanings when stressed differently: Why do **you** tell me that? Why do you **tell** me that? Why do you tell **me** that? Why do you tell me **that**?), with circumstancial precisions:

(1) Why do you tell me that now?
(2) Why do you tell me that here?
(3) Why do you tell me that in this tone?
(4) Why do you shout when telling me that?
(5) Why do you tell me that in the presence of X?
(6) Why do you tell me that when X is not here?

Asking these questions means that the intention of the speaker is not clear for the addressee. All that follows will be nothing but possible scenarios.

In (1) it seems that the intention of the speaker is perceived by the hearer as related to the time of the discourse (the present), while the same discourse could have been performed at another moment, with another impact, probably: earlier, to pass the information in a previous moment, or later, to let people better prepare for comprehension.

In (2) it's the space which seems to matter and this could be because of the physical conditions (noise) or because of the appropriateness of the discourse to the situation in a certain place.

(3) and (4): it can be also a matter of paraverbal, that could be inappropriate (a tone of superiority, a too strong voice leading to a too loud utterance) or could just surprise (in a positive way) the hearer.

In (6) we could see the importance of the actual material scenery, where the presence *vs.* absence of a third party counts in the way the discourse makes its effect.

We have evoked these situations in order to help the reader remember the way in which the human mind works and the way in which language serves in mind-to-mind interactions. Every mind counts on the other minds to make inferences, so we do not say all we think the hearer should receive to discover what we meant and sometimes we say different things from what we expect the other to understand. Sometimes it works. Sometimes it simply doesn't. When it doesn't it is because the hearer took the "wrong" shortcut ("wrong" means "another path than the one we wanted him to take") or because he felt there was an inference to make and in fact we expected him to make

none. We all have lived moments where a speaker (ourselves or someone else) said something and when asked "What do you mean by that?" he would have said "Exactly what I said". In those cases the hearer is not expected to go beyond what has been uttered, but to stick to the meaning of the uttered text or phrase. In Sperber's paper evoked earlier the author makes it clear that all the addressee will capture is the behaviour of the speaker. The meaning of the words, the meaning of the phrase uttered by the speaker is of interest for the linguists only. The others just talk and think or hope that they will understand or be understood.

This could be a reason to leave little importance to linguistic acts in communication, only that would be wrong. The choice of words, the choice of the way they are ordered in a sentence speak of a two-levels semantics (dictionary level and encyclopaedia level) which instructs us on what is the meaning of "meaning in communication". Distinctive marks in a text will serve to orient the receivers' minds in understanding what the speaker meant. We can observe just the fact that words and sentences are not enough to convey intentions and to influence the others. In a communicational interaction there are a lot of things going on and capturing them requires studying parameters of all kind: what is literally said, how it is said, why it is said, by whom and to whom, in what context etc. There will be in every discourse emotion and reason, there will be evidence of speaker's effort to be adequate (with regard to his/her own intentions, but also even with regard to the context and the interlocutor), there will be signs of the cultural expression (with values, rituals and also doxa and *topoi*, but above all with the specific list of typical situations of communication). Now, let us try to imagine all of the above in the era of globalisation! This could provide us the possibility to have a glance at the difficulties our daily communication faces.

6. Paul Cornea and the limits of rationality in communication

Odd but necessary, we will start this section dedicated to Paul Cornea by returning to Wittgenstein. This will increase the coherence of the present study, so we hope it will be accepted. It seems that trying to define an expression like "to be able to" is quite a tricky task, because there is little chance to find the exact same uses of it, while in

fact the uses are only partially resemblant. Such difficulties are evoked in the literature. Socrates himself is confronted, in Plato's Theaitetos, to the impossiblity of defining the word "knowledge" because there cannot be such a definition able to cover all the common features present in all the instances of the knowing.

Paul Cornea takes another word as an example for this category of terms which are undefinable: understanding (In English, we should accept *understand* together with *comprehend*). We will go along with the famous Romanian professor and scholar, to follow the steps he takes in explaining how our mind works in understanding (Cornea, 2006). It starts from a rather optimistic presentation of the reality:

"When we «understand», we get a clear idea of «something», an idea which is consistent with the nature of that thing, we represent properly a problem or an aspect of it, we catch what the cause or the motive of an action is, we make our way in the middle of the apparent chaos of data concourse, we establish pertinent correlations between objects, persons, events, phenomena etc." (Cornea, 2006, p. 17). Not only do we do all that, but we do it all the time, while performing common activities in our daily life, like learning, playing, writing, reasoning or looking at the television. To really understand how understanding works, we should pay attention to what Paul Cornea retains from Edelman's lecture of Hannah Arendt essays: the distinction between pure reason (*Vernunft*) and a direct comprehension in relation with subliminal cognitive processes, like perception, affectivity etc. (*Verstand*) with the fact that both cognitive activities go together (Cornea, 2006, pp. 18-19). And here comes the best part: understanding projects ourselves towards our own possibilities (Don't understand here?), as stated by Heidegger, says Paul Cornea (Cornea, 2006, p. 20). It means that thinking and understanding go together with sensing and feeling emotions. Not only do they go together, but perceptions and emotions could come first and this could affect the way we think and influence our understanding.

After a short incursion in the Jungian theory of intuition – concluded with a cited fragment from Jung: "Intuition is an irrational function, even if its components can be analyzed afterwards and its presence can comply with the laws of reason" – Paul Cornea invites us into the world of the cultural pressure, the world of stereotypes and prejudices ("there is no perfectly innocent approach of the world outside us", says the author), a

world where the personal approach is counterbalanced by the moment in the historical flow, by the education we have and by the cultural environment. We should listen to the author:

"Understanding appears to us as individual, it is always mine, yours, his. But every singularity emerges on the background of a plural, that plural of the constitutive intersubjectivity. That means: rooting in a language with its categorial and organising horizon of sensory experiences; the community of a culture, with its references, its values and its inherent limitations; the solidarity of a group of interests or of sympathies etc. The prejudicial anticipation of the world, which we all have […] and which Heidegger and Gadamer have called "precomprehension", includes all the above mentioned determinations and this situates us as historical beings, depending on the actual place of our insertion in social life" (Cornea, 2006, pp. 23-24).

And there is more, as if we hadn't enough reasons to doubt our realisations in verbal communication, of our capacity to understand each other. Listen further:

"Precomprehension is not a datum […]. Prejudicial structures are not fixed, they are a package of disponibilities in a permanent interaction with the environment. It's mostly because of our education, of our own life experiences, but also because of the limited capacity of autodetermination, which is still there, the subject is "building" himself incessantly […]" (Cornea, 2006, p. 24).

So, once again, everything moves around, the key-words are transformation, evolution and above all adequacy. Being appropriate to the situation, to the context, this is the secret in communication. But this means that we move all the time, as the contexts change all the time, and touching the target is uncertain.

7. Conclusions

It is not the first time we try to argue that the great themes in almost all the manuals of communication should be regarded with moderation, because communication is a tricky business. "To say it right", "to use the correct pattern/form/model", "to tell the truth", "to chose the right words" are just rules in a domain which doesn't follow rules. We have shown how stereotypes influence our perception, how words can be used in different situations with different results, how contexts decide the meaning of an utterance, how our access to The Truth is only airy-fairy. We even stated

that deciding to rely on the language is taking risks (all the texts in Note 1, p. 2 can be found at the address: www.dstoica.ro).

We chose to invite other authors this time, and we tried to gather credible, strong voices to state, in their own words, the same principle we have extracted from our research: in practicing communication, there is just one rule to obey to and it states that there are no rules. "Adapt and survive" is the motto of the US Marines Corps. We do the same, all the time, without even being conscious of that. Do the marines risk? Of course. Do we risk? Of course. Do the marines win? Sometimes. Do we? Sometimes. Reaching the ultimate stage in adequacy is only wishful thinking. It remains but a perpetual target. But it is worth trying. We should know however that imprecisions stalk and imperfections strike. It is not us. It's them!... But what would our discursive negociations be without the beauty ambiguity brings to the use of language? How could we further our knowledge of the world and of life itself without the possibility to say the same things differently or to construe something as something different from the traditional meaning: we have for that the best tool, our language. Uncertainty can feel good and it can be very productive. Being part of our nature, the language makes us fail sometimes to appreciate the beauty of it and to measure the risks we face when we use it. Let us have another look at the example from the beginning: the same words argue opposite positions! It's all in the words! And beyond!

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Chapter 3
Organizational culture difficulties in SME enterprises

Janusz Grabara[1], Paula Bajdor[2]
[1]Częstochowa University of Technology
[2]Częstochowa University of Technology

Abstract: In any, currently operating enterprise, regardless of the number of employees, a kind of working atmosphere called organizational culture is being developed. Depending on the number of employees, type of business and the economic situation of the company, this culture assumes a characteristic form for each company. It is also constantly changing due to fluctuations in employment or performance of the enterprise in the market. These all cause turbulences, that in shaping the organizational culture of the company, there are problems that the company has to face. This article presents common problems along with the solutions used by enterprises from the SME sector.

Keywords: organizational culture, enterprise, functions, levels, types

1. Introduction

The concept of organizational culture is derived from many disciplines: anthropology, social psychology and, mainly, from organizational sociology. Authors dealing with this issue, define it as social norms and value systems, that affect company's employees, the appropriate organizational climate or used in the management of the company. According to J. Came organizational culture is a system of values, norms, symbols, typical for the organization, developing at time, which produces patterns of conduct for the entire institution and the corresponding values hierarchy (Przybyła 2001). M. Czerski defines organizational culture as a set of social norms and value systems, that are stimulants to keep institutions members relevant for the specific purpose (Czerski 2003). According to C. Quinn organizational culture is a set of values considered obvious,

assumptions, common to expect, definitions and elements of collective memory Cameron, Quinn 2011). But the organizational culture can also be a team of characteristic compounds of thinking and behavior in the enterprise (HBR 2010). As it can be seen, there as many different definitions of organizational culture, as much authors dealing with this concept.

From these definitions, it can be concluded that organizational culture arefollowing:

- The reactions are characterized by automatism and cultural stereotypes, as well as emphasizing the role it plays in the subconscious adoption of new standards by the people,

- Organizational culture consists of multiple levels and planes,

- Between organizational culture and its agents a feedback occurs,

At the same time the main factors are: the type of environment, organization, characteristics of the organization and its employees.

Organizational culture has a great importance for business management, it can be a useful tool in stimulating behavior, leading to the objectives of the company. It affects the shape of the organization and its employees behavior and also support the implementation of the strategy adopted by the organization.

Organizational Culture – types, functions and levels

There are four main types of organizational culture, which have been identified, after more than 10-year study conducted by Kim Cameron and Robert Quinn - Collaborate, Create, Control and Compete (Figure 1).
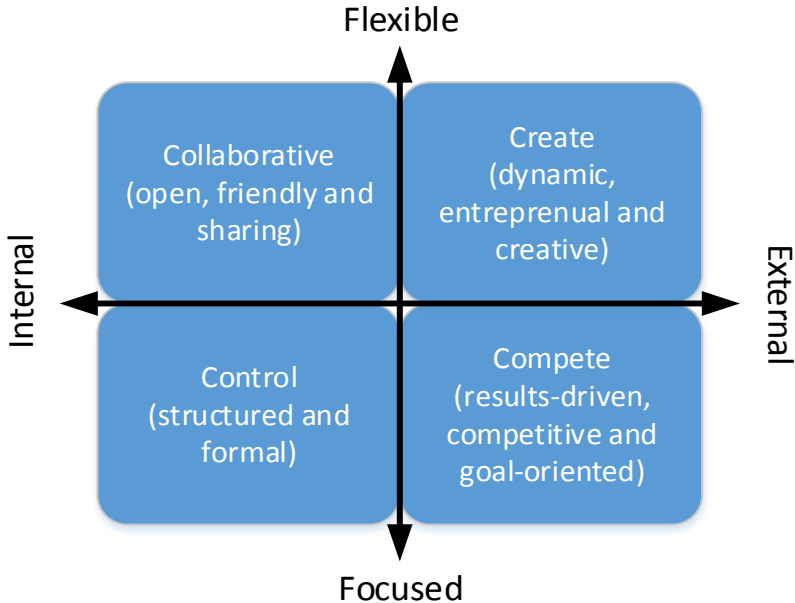
Source: Authors' own work based on (Cameron, Quinn 2011).

Each of these types is composed of different attitudes and behaviors (Cameron, Quinn 2011):

Control – This type of organizational culture is most common in organizations (public institutions and universities),in which procedures, rules or patterns are important. In such organizations, decision making is done in a centralized manner, with a clear hierarchy and discipline. And the level of uncertainty is reduced to a minimum, as the organization rules describe almost every type of employee behavior.

Compete – in this type of organizational culture, attitude oriented to achieving results, such as the continuous increase in sales, is the most important. In organizations (Nike, Adidas or Citigropu), where there is this type of organizational culture, determinant of success is the degree and depth of penetration of the market, while financial stability and profitability are attributes. In thisorganizational

culture, values such as competitiveness, efficiency and productivity have the highest values.

Collaborate – this type of organizational culture is most common in Japanese companies such as Sony. This type of organizational culture highlights, that the employee is part of a family of employees, there are set out certain traditions and rituals, here is teamwork and commitment to the other employees, plus employees have high autonomy in performing tasks. In this organization, employees are often willing to work harder even for lower wages. Another characteristic of this type is that organizational culture accompanied not only employee's workplace but also his daily life.

Create – main features of this type of organizational culture is innovation, creativity and risk-taking. People in the organization know that dynamic changes, individual initiative and use of employee autonomy are standard practice in the organization. And the organization itself has no permanent structure, not "from time to time" but "from project to project," it causes that structure of organizational cultureis constantly changing.

As for the definition oforganizational culture, as in the case of functions performed by organizational culture, in the literature there are many divisions, proposed by the authors dealing with this issue. One of the proposed division is the following classification of the functions organizational culture in company (Schein 2010):

- Integration, which emphasizes the values that are commonly shared by all employees of the organization, through this compatibility ensures consistency group:

a) through the organization develops and operates as a whole, and a group of employees have a sense of identity,

b) as mentioned, integrates employees around common values but also limits the individual aspirations and desires of employees. It focuses its attention on the values important only from the point of view of the organization as a whole.

- Perceptual that accepts the perception of the environment and gives meaning to life, both social and organizational:

a) allows to specify the way in which the organization is perceived,

b) becomes a system of meanings acceptable and understandable only for a certain group of employees,

c) by reference to the behavior of other employees, allows for adjustment of their own behavior,

- Adaptive, which stabilizes the conditions of operation the company by explaining the meaning of the phenomena and processes as well as patterns for action:

a) stabilizes reality by providing ready-made respond patterns to changes taking place in the organization,

b) causes increasing security and decreasing feelings of insecurity,

c) affects the formation of a relaxed and positive atmosphere within the organization.

In contrast, according to Sulkowski,organizational culture fulfills a number of functions in the company, which could include (Sułkowski 2002):

- To understand the wording of the mission, developed strategies and founded the organization,

- Allows for faster employees integration,

- Thanks to the integration also increases the level of employee involvement in achieving the objectives,

- Allows for the use of uniform methods of measurements,necessary to evaluate employees,

- At the time of the change, allows for the reformulation of goals and change the behavior,

- Allows to create and use a common language and concepts ,

- Allows to specify the boundaries of the group, together with the definition of criteria for acceptance or rejection,

- Allows to specify how to obtain authority,

- Also gives guidance how the decisions or proposals issued by the management may be criticized.

Besides organizational culture types and functions, levels are also distinguished (Figure 2):

1. Organizational - each organization has its own organizational culture, however, the larger the organization, the more difficult is management of organizational culture,

2. Individual - each employee is characterized by a culture of personal, but within the organization, each employee must develop culturally in relation to the requirements of the company,

3. Team - creation of organizational culture among employees is not an easy task, even when employees are working in the same department or seek to achieve the same objective as the effectiveness of a group depends on understanding organizational culture by its employees,
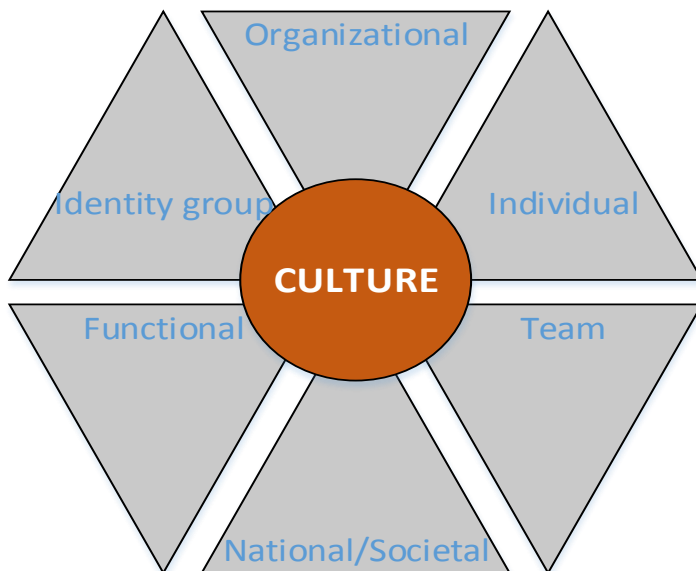
Source: Author's own work based on http://www.tmcorp.com/, access on 1.03.2014.

4. National / Societal - every nation or society has its own "unique" culture, for the proper functioning of the global market, its essence should be fully understood,

5. Functional - organizational culture may vary depending on the department or division in which employees of the company work,

6. Social Identity Group - any group, ethnic, religious or demographic has its own culture,

Another division of organizational culture levels is as follows (Figure 3):

- symbols and artefacts,
- Norms and values,
- Basic assumptions.

Visible but interpretation
required

Symbols and
artefacts

Partially visible, partially
conscious

Norms and Values

Invisible, inconscius

Basic assumptions
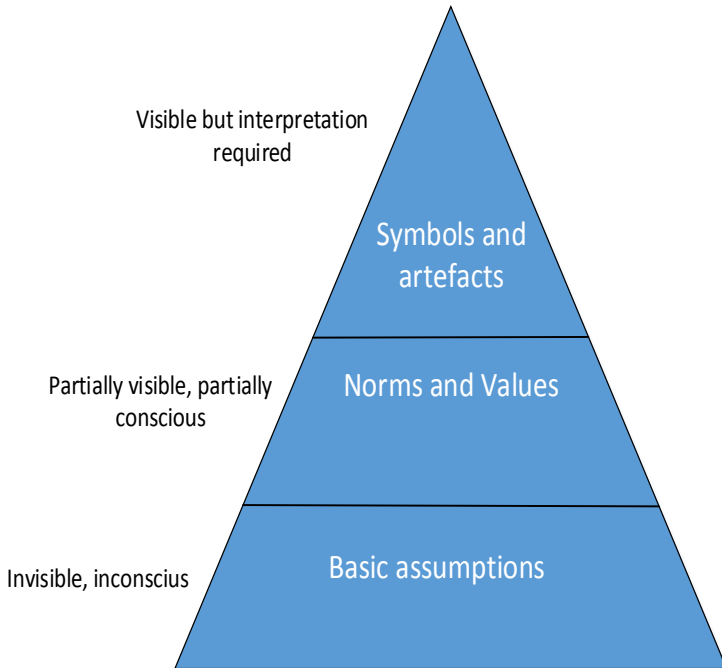
Source: Authors' own work based on (Stosik 2009).

Problems of Organizational Culture

As already mentioned, organizational cultureis characterized by a continuous variation and dynamics, it is not a constant and stable structure. This causes the problems with which the company has to face, to form, it is best adapted to it, the organizational culture. The following are the most common problems associated with the formation of the organizational culture of the company, together with the solutions that have been implemented by companies operating in the SME sector, in order to minimize or completely eliminate them:

- Ambiguity – caused by the fact that sometimes employees do not fully understand the requirements and tasks they have to perform. Or they may feel that the current rules are in conflict with the current activities of the organization.

In order to solve this problem, companies are trying to order requirements or tasks placed before the employees were the most understandable and clear. In addition to the verbal formulation of the problem, the manager can also send it by e-mail and then talk to the employee, in order to ensure that the command has been thoroughly understood. You should also see to it that the atmosphere in the workplace allow the employee to report with their concerns to the manager, without fear that it will be received in a negative way.

- Poor communication – this is one of the most common problems, it relates to both the communication between employees and between employees and their supervisors. An unclear or inadequate communication can cause that employees will not be able to understand what are the objectives of the organization and what is expected of them.

Communication is one of the most important aspects of the development of the organizational culture and has an impact on the quality and transparency. An unclear, incomplete or late information that may affect the individual tasks performed by the employee, they will realize incorrectly or only partially. To improve the flow of information within the company, companies use a variety of ways. One of them is the inclusion of all the information in the form of text documents (notes, which are displayed on tables, memoranda, reports, guidelines and e-mails sent out to employees). However, it is connected with the necessity to transfer all the information into a text format which can be quite time consuming.Other companies use a categorization of information - some information shall be provided only in the form of oral, are usually called information. small, with lightweight validity. Another group of information is written information, at specified time intervals (eg, every Monday), in the form of reports or summaries, distributed to employees. In contrast, the most important are communicated to employees in the form of e-mails sent out to every employee. The company should also take care the widely available information reach all employees, fully received and properly understood.

- Inconsistency – This problem is most commonly caused by a sense that the current staff rules and regulations are not properly used or are unfairly use, for example, one group of workers is favored relative to the other.

In this case, it can lead to mutual dislike among employees, employees with a sense of injustice frequently feel unappreciated, which translates into motivation and commitment in performing their tasks. In such cases, the company should develop appropriate methods of communication between employees and supervisors, that the former, if in any doubt, they could turn to their supervisors asking for clarification of their doubts.

- Differences in priorities – This causes a problem that the employees have a sense, that the company's most important goal is to achieve a profit, achieved, inter alia, by extending the working time, and does not take into account the needs and priorities of employees.

In this statement, probably, more than workers in Polish enterprises signed under it. The problem here are quite consistent goals and expectations of both, workers and companies. The aim of the company is the profit-making, acquiring new customers and increase market share. In contrast, taking care of the well-being of employees is on the distal site. To remedy this problem, the company in such case, with the working time extension, should first inform employees of their intention, together with an explanation of why they do it and leave the so-called. proposal in return - despite longer working hours, employees will be able to leave early or during the day, will be able to leave work in order to attend their urgent matters.

- Poor leadership – employees may have a problem in following the leader, which do not respect, or receipt of orders from the boss, who gives the impression that he does not know what he's doing. Poor leadership can affect the whole organization culture in company. Weak leader does not motivate, does not take challenges, not creative and above all, cannot lead the employees. Poor leadership most often submitted to a worse quality of work, lower employee commitment to the job, and hence, the less efficient and unrealized goals. This problem comes only after some time, the time of the interim evaluation of the results, performance or analysis purposes. Then the only solution is to introduce a new leader, who will have

features missing by the first one. However, in this case, is whether the problem is solve, demonstrate further analysis or periodic evaluation.

- Loyalty to existing relationships – employees get used to the longer existing relationships and each newly arising relationship is assumed with some degree of confidence. This applies to both the employee-supervisor relationship and employee-to-employee. Each newly arrived person is treated in the company, at the beginning, with a certain amount of distrust and frequently takes time to newly established relationship solidified and melted into the functioning of the company. One company dealt with this problem in the following way, one week after the adoption of a new employee, he was taken out to the bar, after completing the day's work, where employees have the opportunity to meet newcomers, and in turn new employees to meet company's so-called team. from the center. Such an informal meetings and thus established relations, also in a way submit to relationships in the workplace.

- Failure to accept the need for change – People generally do not like change, the same applies to employees who are able to resist even change the desks in the office. At the time of the planned or already implemented changes are characterized by a greater scale, it can be assumed that the resistance of workers will be stronger. Here, the main role of communication will take place in the company - all changes made by management, should be consulted with employees, with the presentation of the motives of their implementation, and the benefits that they bring, not only the company but also the employees. In effective communication, all doubts will be clarified to workers, are also permissible under the influence of employees probably correct in entering changes.

- Insecurity – organization using vague rules, principles or procedures result in a reduced sense of security among employees. Also a form of conduct recruitment or redundancy may affect the level of safety. And here also important is adequate communication between management and employees. Clear and transparent rules, and what is more apparent, adherence to both supervisors and employees, significantly increases the sense of security. Certainly the level of safety does not affect the way the exemption relies on employee handing pronounce while blocking access to both networks, computers and desks. The process of dismissal preceded by

explanations and possibly offering some help, cannot increase the sense of security among the dismissed employee, but certainly in the other.

- Lack of planning –carrying out activities, previously unplanned, may be a surprise to employees who in the automatic reflex to oppose them. It is a problem similar to the problem of dislike of employees to any changes. To remedy this, the company should avoid unplanned and unexpected changes, and any such activities should be planned in advance and information about them should go to the employees.

Conclusion

Organizational culture is a "being" existing in any enterprise, can only vary the transparency, quality and understanding of its employees. But as a "being" in some way determines the overall activity of each company. Companies with fully -developed organizational culture, consists of a team of employees who are motivated, engaged in their work, and the relationships between them are reigning camaraderie. Developed organizational culture also causes the friendly relations between the employees and the authorities of the company. In order to achieve this level of organizational culture, the management company must implement appropriate procedures and take appropriate actions to convince employees that their company is not only a place of work, but a place where the employee spends almost one third of their day. It should also be borne in mind, that organizational culture is not the creation of which he created, evolves and develops. Over the evolution of the steering wheel should constantly watch company, and any deviation from the norm, or the emergence of a new problem, should result in an immediate reaction thereof.

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Chapter 4
Logistics negotiation – form of communication between economic agents

Ioan Constantin Dima[1], Bartlomiej Okwiet[2], Anişoara Duică[3]
[1]"Valahia" University of Târgovişte, Romania
[2]Częstochowa University of Technology
[3]"Valahia" University of Târgovişte, Romania

Abstract

Following companies' concern for the management of flows, we witness the emergence of a new sector of activity, that of logistics, consisting of specialists in warehousing, storage, handling or transportation, etc. Logistic activity is based on a data sheet that includes the actions that must be conducted by logisticians, actions that should be consistent with the beneficiary's requirements. Carriers have an important role within logistics providers. As component of the logistics structure, the activity of transportation knows a new vision and great importance is given to it.

Keywords: logistics provider, carrier, logistics operator, optimum logistics.

1. Introduction

During the previous period, the role of carriers was exclusively related to transportation or tariff negotiations. Now, transports were able to capitalise their connection and therefore interface position between two operational entities, meaning between the customer and their supplier. Carriers' offer is continuously enriched both by achieving a complementary performance, warehousing, storage, etc., and by applying some information systems adapted to monitoring the movement of goods. A survey conducted recently under the "Tehnologie, emploi, travail dans les Transports" revealed that all services offered by logistics providers have experienced a net increase, but of a more or less regular feature. Along with the traditional aids in transport (transport intermediaries, commissioners, etc.), road transport development in specialized companies is at the origin of this expansion.

2. Content of the research

Taking into account the specificity of the logistics activity and the main actors intervening in the logistical process, to approach the communication process in this field, the following are taken into account:

2.1. Flexible logistic transportations become productive

Understood previously as an industrial activity, the transportation performance has undergone significant changes, now reaching the stage of transportation policy both at the manufacturer and at the carrier itself. The manufacturer consumer of transportation services, also called "chargeur", is now guided to an increasing subtreatment of the component operations of the transportation process.

Today, we witness the competition expansion and increase in the field of road transportation. For any transportation provider, achieving greater productivity occurs simultaneously with the increase of flexibility in order to cope with such a fierce competition. OEST, (Observatoire economique et statistique des transports) foresees an increase of 50% in the road traffic by 2010 on the European national roads and its doubling on the motorway networks, following the freight activity. This intensification of the transportation activity translates by increasing the competition between the transport systems. Thus, road transport does not cease to compete with the rail one, the air transport is a competitor of the maritime one for certain types of goods, etc. The competition within the same transport system also appears, which becomes very large.

In the case of road transport, the competition is already very intense between the European carriers, and opening the single market on January 1st, 1993 did nothing else but to reinforce this competition. The phenomenon of unemployment already appears for the non-resident foreign carriers. Thus, for an almost null marginal cost, the productivity of the means of transport will substantially increase and other poorly organised carriers will successfully compete with one another.

All main (road, maritime, air) transport systems are concerned about this double phenomenon of competition and expansion. This general situation in the transport of goods facilitates the emergence of some opportunities for the companies' logistics materialised in three

trends, namely: **elaborating a study of the performance of the service provided by the carrier; developing certain ways to transport the goods; combining the transport systems between them.**

Employing the means of transportation for fixed times of delivery and receiving the goods, arrival of many means of transportation in some units, warehouses or factories involve the use of planning their arrival dates and times, in the interest of both the reception unit and the carrier. The unit whereto the goods are delivered fluidises its activity and better harmonises its needs related both to the quantity of products and to their arrival. In this way, the carrier reduces their waiting times and improves the coefficient of using the means of transportation and the personnel employed.

For security reasons, from the need of knowing well the specificity of that product transportation and commercial relations, the systematic effect of the same driver for the same customer determines certain continuity in the relationship between the driver and the individuals at the place of loading / unloading.

The performance of collecting the information during the transportation is often done by means of a portable station. The means employed for this purpose are often considerable. In the USA, **Geostar** has put into operation a radio system in 1994 for tracking the means of transportation system via satellite. In the same year, an equivalent project was released in Europe by 27 companies in 10 countries, under the name of **Locstar**. This satellite system provides two types of services to the companies, namely: continuous tracking of all vehicles in the fleet and therefore the localisation of goods; permanent communication between vehicles, thus improving the level of vehicle service.

Such a method is current for all forms of transportation, including the maritime one. The level of exigency does not practically vary despite the differences in size and intervention areas. For example, the ships are required to observe the delivery intervals set by the beneficiary and the supplier with errors of only hours to enable the timely supply of beneficiary companies. The continuous growth of the tonnage of aircraft cargoes devotes the adequacy of the air transportation for the speed, flexibility, reliability requirements requested by the loader. Thus, nowadays in Europe, about 20% of the turnover is achieved by cargo transports. Thus, the air transport appears increasingly less as accidental means of transport or for special products and more as a regular

transport. Technically limited in terms of the capacity to load the goods for a long period of time, cargo airplanes can load nowadays large products weighing up to 100 tons. Multiplying the batches and therefore the expeditions related to reducing the size of the expeditions make the airplane be an increasingly more attractive means of transportation. If the load cost representing the cost of traction in the narrowest sense of the term is clearly higher for air transport, compared to other means, the aircraft is by far more economical in other ways: packaging, insurance, financial assets, etc. The supplier is interested less in choosing a system and more in achieving a certain service objective at a given price. Therefore, combined transports are used, which operate by associating various transport systems in order to achieve a minimum cost of handling, as a result of conditioning the advantages of various transport systems.

2.2. Road logistics transports

The air, maritime, rail transportation systems involve high investments, and their use is typical for company's external agents. In its turn, beneficiary's road transportation has a special status, in the sense that companies have or have not their own vehicle fleet. Thus, 2/3 of the tons transported in Europe are on their own and at least 3/4 of the annual tkm are done by own vehicles. With all these achievements, there are two internal reasons that require the manufacturer to massively reduce the use of its own vehicle fleet, namely: the operational requirements (multiplication of destinations that must be reached and increase of distances that must be covered demand an increasing technicality in organising the transportations) and creation of alliances, resulted after creating the internal or external operating networks.

The operational alliances aim to avoid the increase of structure expenses and have appeared in maritime transportation by establishing companies that brings together certain ship-owners to ensure a significant presence on the market (in this case, a maritime line for which the rule is normally a weekly rotation). The rotational time exceeding one month for certain destinations, commercial companies needed to associate in order to form actual networks, on the one hand aiming to jointly operate several ships to ensure the rotation frequency, along with a sufficient increase of the ship load.

In its turn, road transportation has turned to correspondence agreements that can be exclusive or non-exclusive agreements between road transportation companies. To be a significant presence worldwide or at European level, all road transportation companies are bound to development operations materialised either in internal increases for which the risks are many due to the high competition and brand image importance, or in external increases for which the financial means are primary.

2.3. Specificity of the logistics providers' activity

Logistics providers have a key position with customers and suppliers, a recognised professionalism and a leading role between the manufacturer and the distributor. They know how to use those working and organising tools that bring substantial added value to the product where the manufacturers consider that the efficiency of the capital investment is not sufficient.

The priority activities subject to the "logistics provider" profession consist of all the elementary operations of the organisational level of the logistics system. They are divided, regrouped or dragged so that they would form specific offers referring to: supply or distribution transfers to achieve a group starting from warehouses and platforms; partial or total packaging operations (reconditioning, labelling, price writing, etc.); management of technical means (loaders, pallets, rollers, etc.); partial or total administrative operations (taking of the order, management of the product file, invoicing, etc.), etc.

The logistics provider's character is materialised in its capacity to advise companies in their operational choices. This is when the provider suggests exact solutions and is able to become the organiser of a set of operations, meaning of the entire distribution or of all supplies to its customers.

A logistics provider's activity is dynamic and evolves in two distinct directions: **performance with exclusive means** (the performance and means made available are exclusively intended for the customer's internal logistics only the customer's order); **performance with shared means** (the performance and means made available have a strong character of interface management, meaning the activity of transportation is intended par excellence to multi-suppliers and multi-recipients, highlighting very well the logistics provider's role of adviser

in the customer-supplier relationships). Regardless of the direction where the logistics provider's role evolves — through its production of services — by its position, it can tip the balance of the profit to the supplier or to the customer.

2.4. Industrial offer of logistics providers

The technologies used in logistics have evolved considerably in the past decade and consist, for example, in equipping a refrigerated truck with lifting devices with a computer unit and means of communication, which makes the investment and operational cost increase, and the maintenance become more complex. Therefore, having an independent profession, logistics providers can organise freight transport in sufficiently large volumes, thus justifying the investments with the automated warehouses, which a single manufacturer or distributor would not have the financial power to do. The development of the profession of logistics provider generates above all economies at scale and therefore a reduction of costs, due to the distribution of fixed operational expenses on a larger number of negotiated units, which eventually leads to reducing the unit cost.
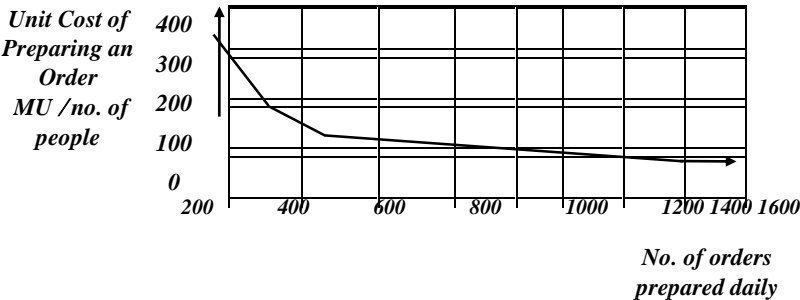
Legend: **MU – monetary unit**

Fig. 1. Correlation between the unit cost for preparing an order and the number of orders prepared daily

There is a correlation between the administrative unit cost for preparing an order and the number of orders negotiated daily, which emphasises the inverse proportionality (fig. 1). Thus, in many cases, the

industrial offer of logistics providers enables the beneficiaries both to reduce the costs and mobilise their resources to create the means required to perform the activity of the beneficiary's basic profile.

2.5. Diversification of the logistics providers' offer

Logistics providers also engaged in the internal competitive game provide new services for commercial purposes. Therefore, manufacturers, in recomposing their operational activities they conduct — by a logistical optics — are stimulated so that they would also turn increasingly more to logistics providers. By joining the manufacturer's activity with the logistician's activity, the achievement of some complex logistical services results. By no longer being the performer of a logistical operation or of an enchainment of a certain number of such operations, the logistics provider now has a new mission, that of producing a higher added value per product. This occurs by performing three types of operations, namely: **operations of sub-treatment and late differentiation in production; operations to value the stock outages; operations to support the commercial and marketing actions**.

Certain sub-treatment operations do not require specialised equipment and workforce like, for example, applying the protection system of "Just-in-Time" which involve the logistics provider in making the intermediary assembly. To the extent of the possibilities, the manufacturer with a production stock seeks to standardise its production, although there may appear some minor differences by product when launching the order, which refers to package, marking the price in the distribution circuit, preparing the sales batches, etc. Such operations are entrusted increasingly more by manufacturers to some logistics providers. An outage shows a mismanagement of the products intended for sale, does not bring any added value to the product, but has great influence of poor quality of deliveries. The operation of supporting the commercial and marketing action aims to transform the logistics provider into a seller. Being structured particularly on distribution problems, marketing has created the premise that logistics would respond to its expectations by making it available to an organisation able to provide the performance required by the customer. As the marketing activity develops, logistics also tries to adapt. The arrival of goods, the multiplication and the diversity of commercial operations caused by the

reception of the goods have all created the emergence of a new dimension for the logistical performance. Through the logistics provider, the customer thus obtains: information on the level of costs related to each logistical performance for each type of product; a decrease of the stock outages; an optimum use of commercial investments at the sale location.

2.6. Shared logistics versus logistics operators

We currently witness a refusal of taking the logistical activities to the outside, in order to create the shared logistics where the operational means are shared — mainly the warehouses with technical equipment and human resources they have — the investments are jointly determined by well-defined rules, and the operational costs are divided depending on the activities. This division involves both sub-treatment activities, and a greater selectivity of the companies receiving logistics services. Thus, major logistics services appear, with efficient activity. Such logistical communities are formed only in the case where the essential competitive aspects of the associated companies are not aimed at or for products which are poorly competed.

3. Case study

Typically, to justify the difficulties in achieving an optimal company-logistics operator relationship, we evoke the company's inability to clearly formulate its wishes regarding the logistics services and the lack of the indicators to track and control the performance achieved by the logistics operator.

Achieving an optimal negotiation with the logistics providers requires both a judicious choice and rigorous application of the collaboration with the logistics operator.

3.1. Choosing the logistics provider

At this stage, one initially determines the quality of the operational relationship that will be achieved between the logistics provider and its customer, materialised in: preparing a data sheet in support of the request for the offer and drafting the contract of logistics performance.

Making a data sheet used within the request for the offer severely restricts the risk of further conflicts, and its drafting provides the beneficiary company with the possibility to clearly express its demands

and define its ways of operational management in the relations with the future operator.

A data sheet for the request for offer in the field of warehousing products (management of the warehouse, preparing the order), excluding the shipment, is done in stages as follows:

Stage I: Setting the goals of the data sheet, presenting the data sheet and defining the beneficiary's demands.

Stage II: Specifying the destination of the product (name of recipients, name of physical and chemical features of the products, distribution channels and possible modes).

Stage III: Organising physical flows (reception area, storage area, order preparation area).

Stage IV: Organising the information system (the situation existing now, future orientation, compatibility required for the newly suggested reference system, interface to manage, etc.).

Stage V: Specifying the operating and management conditions (definition, management of differences appeared at the level of service, stock, insurance of products).

Stage VI: Delimiting particular conditions (describing the vehicles, specifying any content, qualifying the logistics personnel, specifying the hygiene and safety conditions).

Stage VII: Preparing the answer of the logistics provider (assessing the operational criteria, price of services, assessing the dimension of the initial performance, detailing the annual forecast budget, etc.).

The agreement between the two parties is materialised by a contract or supplying framework contract. Written agreements include at least the following elements: the name of the contracting parties, the operator's subject and ability, the duration of the services, level of logistics services, means made available to the beneficiary, setting the rates, responsibilities in the field of insuring the products and hygiene and safety conditions, the type of the commercial relations, rules underlying the contract.

3.2. Collaboration with the logistics provider

No good choice of the logistics provider, no detailed formalisation of a contract to ensure a smooth performance of the customer-operator relationship is sufficient after the request for offer. These initial steps limit the risk of subsequent maloperation. A poor management of the operational relationship or a lack of rigour in practice from the order transmitter may reduce the initial precautions to zero.

One guarantee of the actual achievement of the contractual engagements involves the establishment of a rigorous management of the collaboration with the logistics provider.

The importance of the role played by the provider for the company's brand image, for costs, for the confidentiality of a certain number of elements which are entrusted by its limited partner (customer) not only justifies an accurate monitoring of the major elements of its performance, but also a permanent concern in its search for a better adaptation to the its order transmitter's needs.

Monitoring the performance is done by starting from the systematisation of the operations to be performed and from their quantitative treatment. The application of the indicators for monitoring the performance is the precondition of a further use, it is the common language for analysing the performance between the logistics provider and its customer. For this, we need to normalise the internal administrative documents, located at the interface between the logistics provider and its customers. This information refers to the flows, costs, levels of logistics services, etc. The operations to collect and synthesise these data are entrusted to the logistics provider, and their validation is based on the audit.

Typically, the data presented by the logistics providers are operated as a dashboard, which allows: creating an overall image of the many, yet punctual logistics activities; comparing the results with the objectives and thus establishing the difficulties and actions to remove them; establishing the directions to improve the logistics services. Optimising the relations that must be established with the logistics providers — and therefore of logistics negotiation — must eventually materialise in increasing the sales power of the manufacturing company, achieved with the smallest possible financial efforts — for the activity of logistics.

4. Conclusions

The activity of the carriers and logistical operators is a true cybernetic system characterised by self-adjustment relations. The management of this system and therefore of these activities takes into account the achievement of some benefits both for the company manufacturing the products that are to be sold, and for the transportation company and the company of logistics providers.

In this context, the essence of a profitable activity is to increase the power of the sales of the manufacturing company provided that the expenses incurred by the logistics activity are as small as possible. At the same time, the transportation companies and the companies of logistics providers must increase their volume of activity while obtaining an extra income achieved with the lowest possible costs.

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Chapter 5
Critical discourse analysis – a method of anticipating economic crisis

Daniela Gîfu[1], Călin Andrei[2]
[1]"Alexandru Ioan Cuza" University of Iaşi, Romania
[2]Baker College 1500 University Dr., Auburn Hills, Michigan, 48326, USA

Abstract

This paper demonstrates that an economic crisis can be anticipated by analyzing the articles on economic issues from the specialist press at macro level. In fact, we propose a multidisciplinary method for text analysis (texts categorization and semantic interpretation using natural language processing technologies based, also, on CDA theories). During a period of time, we monitored the print press on economic issues, in order to capture the meaning of those text fragments which betray an approaching recession. In this case, we were interested to identify words / syntagms assigned, by excellence, in three classes: financial, positive, and negative. This approach is supported by the fact that the articles in the print press, in terms of rhetoric, follow (aimed) the orientation of opinions and the determination of a certain type of behavior, taking into account both dimensions, argument (logos) and emotion (pathos). In this sense, we present two different ways of analysis (interpretation of print press with the naked eye, according to CDA theories, and content analysis starting from quantitative values which were qualitatively interpreted, made with a computational tool able to provide analysts and researchers in the field of economic, social, political, etc. the opportunity to highlight the discursive tones found in print press. We believe that this type of technology, which can be extrapolated to other languages, can contribute quickly and objectively to macroeconomic policy actions.

1. Introduction

The motivation for our study and for building a tool lies in the importance given nowadays to the need of discourse analysis,

especially the public discourses (here, the editorials on economic issues before and, immediately, after recession), since our world is now dominated by opinion leaders. The software which we developed, PDA (*Political Discourse Analyzer*), offers the possibility to upload any kind of text and to analyze it automatically, immediately (see section 3).

As we know, the signals for economic crises are issued by the central banks (e.g. Central Bank of U.S., European Central Bank, etc.). In the attempt to divulge ante-factum crisis in public discourse, primarily the voices of these entities must listen to those which are the most influential on the financial and economic domains. A public discourse, in written form, arguing on some extremely important moment-related issue is, most of the times, an amalgam of rhetoric procedures (arguments, affects), which are intended to inform or to prepare a receptor in front of a problematic reality. In the perspective of our study, we are interested on journalistic discourses on economic issues. It is known that economy crises succeed either a period of economic thrive or, as it has happened recently, a previous crisis.

The analytical framework is provided by the critical analysis of the speech (CDA, Fairclough and Holes 1995; Fairclough 1995, 2001, 2003, 2006; Wodak 2001, 2006), our intention being to emphasize two concepts relevant to this paper. Moreover, Fowler gave rise to the discipline of critical linguistics (Fowler et. al. 1979). A central concept in CDA is *recontextualisation*. For example, the *recontextualisation* of journalistic discourse in the new context of economic crisis. At the base logic of recontextualisation in CDA, there is basically a logic of binomial type agent-structure (Giddens 1984, 1987). Therefore, *recontextualisation* will be influenced not only by the structural priorities of the context, but also by the goals and strategies of the actors (journalists, specialists in economics, finance professionals) that take over/issue a speech, and this tension between agents and structures can be intercepted and analyzed in discourse at semantic level (in our case, the economic profile of print media) (van Dijk 1970). In other words, that is to make a particular speech practicable. From a speech *recontextualisation* to its practicability, there is often a significant distance. From a range of possible speeches, we ask ourselves, what makes a particular speech become dominant or to be the one that announces an economic crisis? Improving a

speech denotes in CDA its application in practice, the transformation into a social practice. Improving a new speech is a contingent, unpredictable process, threatened by possible failures. It depends on the transformation of speeches in reasons for action, and this approach is conditioned not only by the wills and interests of the actors, but also by the structural properties of the context.

The paper is structured as follows. Section 2 shortly describes the previous work. Section 3 presents the PDA software and section 4 discusses an example of comparative analysis of economic discourses, elaborated during two months (July 2007- July 2008). Finally, Section 5 highlights interpretations anchored in our analysis and presents conclusions.

2. Previous work

As the title of the paper states, we handle media discourse analysis on economic issues from the CDA perspective. In this regard, we had in mind the findings of the many authors who have examined the role of the media in society and media discourse in terms of CDA, at both theoretical and practical level (analysis of text).

Let's mention Donald Matheson (Matheson, 2005) who insists that language and human society are inextricably linked and also Bourdieu's original writings on language and on the relations among language, and symbolic power. He argues that language should be viewed as a medium of power through which individuals pursue their own interests (Bourdieu 1991). He also explains that any text makes sense through its intertextual dimension, i.e. through the connection with previous or other texts which are produced in parallel. An aspect on which Matheson insists is that journalistic discourse does not simply reflect a reality, but it is appropriate to a context of society, conveying the concerns of that society and calling for models of interpretation specific to that society. Basically, both the journalist and the reader are part of the same culture, which makes them to interpret the messages according to certain criteria and common values.

Matheson brings into question a very interesting aspect, namely that of the transformation of a source-text in a journalistic text. It is also the case for economic speeches, on which we stopped in this study, taken over, most of the time, from the outside, for example, the World Bank's vision with regard to certain signals which announce a

potential economic crisis. The immediate effect will be reflected in the journalistic discourse of the country interested in world economic and financial developments, which affect the status of a nation. Of course, opinions are often nuanced according to the readers' profile (of the society in question) to that type of press and depending on a variety of criteria. It's what Matheson calls identity, a concept closely tied to language.

Another specialist in CDA, John Richardson (Richardson 2007), said that the great theorists concerned with CDA emphasize the fact that the language is dynamic and repetitive, changing just the context in which it exists. This is, basically, a recurring thesis in Norman Fairclough's theory. This dialectical relationship between language and context is resumed by many analysts of the text and the role of the media, aspect which our study confirms. Richardson also highlights the role of media in society, claiming that it allows citizens to better understand the world and to be within the society. In fact, it's about the social dimension of language, its role in society, the journalistic discourse producing changes in society by shaping, understanding and influencing the attitude of the audience. Richardson presents a series of elements that should be pursued in a CDA analysis of a media text: lexical analysis, syntax (specifically the use of modes, the use of articles, etc.), rhetorical figures (hyperbole, metaphor neologism, puns, etc.), transitivity and intransitivity.

The role of media in society is also treated by Brian McNair (McNair 2006). He argues that the role of media has five functions in society: the media informs and educates citizens, it facilitates the formation of public opinion and has the role of "watchdog" and that of an advocator for political views. Moreover, in our paper, we used current empirical approaches in analysing the public language. Basically, these methods put at work NLP techniques, by which a multitude of features of the discourse were extracted and interpreted. The domain of NLP includes a theoretically motivated range of computational techniques for analyzing and representing naturally occurring texts at one or more levels of linguistic analysis for the purpose of achieving human-like language processing for a range of tasks or applications.

We are interested to pursue a content analysis of the public language, using for that investigation tools that belong to the domain

of natural language processing (NLP) and addressing: vocabulary (key words, frequent words) and semantics (classes of concepts arranged in a hierarchy). Modern content analysis is not only an illustration of a theory of text, but, should be rooted on empirical data. On the other hand, the American analysis is often neutral, technical, comparative, while the European analysis (especially the Critical Discourse Analysis model) has a critical component and a strong enough ethical side.

Our study combines tools that enable classification of texts (Gîfu and Cristea 2012) and automatic recovery methods of text information monitored through applicable pragmalinguistics studies that are used in natural language in order to identify features of journalistic profiles (Schiaffino et. al. 2009), (Zukermann et. al. 2001). Of major importance are some researches based on the collection of new media texts, used in identifying characteristics underlying implementation of text classifiers (Stark et. al. 2011), (Pennebaker et. al. 2001).

So, this study responds to a multidisciplinary approach (van Dijk 1998) such as analysing the language of public speeches which consists in defining and explaining different discursive contexts reflected in the print media.

Figure 1: The PDA interface

The studies in this direction have mainly three aims. The first had to do with an emotional side, of how humans acquire, produce, and understand language. The second aimed at understanding the relationship between the linguistic utterance and society, and the third - at understanding the linguistic structure of language as communication device.

Data provided by the PDA (Figure 1) that can count and analyze a user (used in the second part of the section 4.3) are:

The frequency of a word = (how many times it appears in the text) / (total number of words from the text).

The frequency of a class = (number of words from that category in the text) / (total number of words from the text).

3. The PDA tool

In this section, we demonstrate the usefulness of computational linguistics research (implementation of computational tools based on the methods of investigation of language, used by classical linguistics), particularly in the field of lexical-semantic analysis of the speech, a result of the complexity

of natural language understanding. We are talking of an experimental approach to journalistic discourse analysis, which through accuracy, ease and rapidity of use extends the possibilities of analysis to other registers of speech.

The analysis tool used in this study - PDA (Timofciuc et al. 2013) - aims to process from a semantic perspective, the information in a speech at a user-friendly interface, through which the user can process and analyze any speech according to various criteria. The functionality of PDA is inspired by LIWC (*Linguistic Inquiry and Word Count*) (Pennebaker et. al. 2001), being an improved version of the tool DAT (*Discource Analysis Tool*) (Spătaru, M. et al. 2011), using UAIC Romanian Part of Speech Tagger, offering the possibility of analysis on a text, on many levels (syntax, semantics, statistics etc.).

We will refer now to the way in which PDA-2013 organizes the lexicon and how it counts words/syntagms. The software performs, also, part-of-speech (POS) tagging and lemmatization of words. This is why the lexicon can now be declared as a collection of lemmas having the POS categories: verb, noun, adjective and adverb. As seen, we leave out the pronouns, numerals, prepositions and conjunctions, considered to be semantically empty.

This web application wants to do more by letting the user do less in order to see the results he/she wants. First of all, the PDA tool wants to gather many features, so that the user can make all kind of analysis to its text, from a single place. The UI of the application is simple and user-friendly and can be basically used by anyone, linguists and computer science specialists and, why not, by all unspecialized users.

Firstly, the user can upload a text from his/her computer (.txt, .doc, .docx, .pdf) or can choose a text from our database. This database is made using a crawler that gets public discourses and articles from public web pages. The database can always be extended. Despite the way the user chooses to upload it, the input text is loaded and the user can see it all in a text area. The user can also edit the text.

Secondly, the user has 6 options of analysis that can be used. Five of them are web services developed by the Faculty of Computer Science from Iasi, Romania. We incorporated them in our tool because they offer a variety of features for discourse analysis. These 5 web services[1] are: Discourse Parser, PoS Tagger, NP Chunker, Dependency Parser, Clause Splitter, all for Romanian, developed by Radu Simionescu. Their integration into the

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[1] http://nlptools.info.uaic.ro/

application was made through a call to the web services offered by these tools (WSDL), also using the NuSoap PHP library, which enables the creation and consumption of SOAP type web services. The user can use one of these tools directly from our application, to see the result (in .xml format) of the text. The 6th option - See discourse statistics - is the one that represents our greatest interest and is the basis of the PDA application. We created a lexicon from some given texts with known domain. Firstly, we manually identified some keywords that represent the category of the type of text and inserted them in a database. Then, we wanted to increase our lexicon (the Romanian lexicon contains now approximately 5700 lemmas) by automatically adding keywords linked to categories, partially placed in a hierarchy (now we have 33 semantic classes considered to optimally fulfill the necessity of interpreting the public discourse) (Gîfu & Cristea 2013). In this way, we want to be able to categorize and analyze texts automatically.

Using this lexicon stored in our database, we give to the user the results of the input text analysis. When the user presses the *See results* button, a Bar Chart appears that shows the categories related to the text and the number of words from the texts that appear in every category. The user can see the words in the input text that appear in each category by clicking the bar in the chart corresponding to that category and can also see the frequency of the word and of the class. In addition to this, the user can choose from a variety of Charts to see the results: Line, Column, Area, Pie Charts and even download the results in .cvs format.

4. A comparative study

In this chapter we present a quantitative method[2] and an application that strengthen the idea that crises can be anticipated by monitoring public speeches produced by representative entities. We are aware that some of the differences which we have been emphasized in our comparative study should partially be attributed to idiosyncratic rhetorical styles. However, when the traits inventoried acquire the regularities of patterns, then they could be used as measure apparatuses and, properly used, could emit useful signals to a receptive society.

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[2] In U.S., the tradition of quantitative analysis is stronger; starting from Lasswell (1936), in Europe the interest grew more for discursive-rhetoric analysis.

4.1 The context

During the period 2001-2008, when the banking system issued large but artificially cheap credits -e.g. "a home for every American" (U.S.) or "credit with only an ID" (Romania) -, addressing a wide range of borrowers but having extremely low interest rates, all these could have been taken as signals of a potential economic crisis.

The recession in Romania, according to the President's speech, began on July 1, 2008 and ended on September 30, 2010. It lasted 9 quarters (27 months). Theory says that an economy goes into recession if two consecutive declines appear from quarter to quarter, which in the reverse sense could not be entirely true. The fact that public opinion, analysts, banks and authorities consider two consecutive quarters of economic growth as getting out from recession is important for the economy.

4.2 The corpus

The corpus used for our investigation was configured to allow a comparative study over the discursive characteristics of economic-financial themes, by including economy texts published on the *Bursa* newspaper site in two different periods:

1. July 2007, when Romania crossed a period of economic stability, one year before the start of recession.

2. July 2008, when the Romanian president declared the economic recession.

The analyzed texts were essentially dealing with socio-economic and financial topics. After processing the texts with the PDA software, the following classes proved to have preponderant occurrences: financial, emotional (positive and negative). To stress the distinguishing features, only these classes were finally left on the graphics.

Classes		Original in Ro	EN equivalent
financial	positive	reducerea ratei dobânzii, reducerea dobânzii BNR, nivelul redus al inflaţiei, atragerea investiţiilor străine directe, aprecierea monetară, atitudinea pozitivă a investitorilor faţă de economia românească, absorbţia masivă de lichidităţi din partea Trezoreriei	reduction of interest rate, reduction of BNR interest, low inflation, attraction of FDI, currency appreciation, positive attitude of investors towards the Romanian economy, massive absorption of liquidity from the Treasury
	negative	deficitul de cont curent este alarmant, lipsa unei privatizări majore, presiunile asupra leului, rata de schimb este îngrijorătoare pentru BNR, inflaţia va creşte, deficit mare al balanţei comerciale, mărirea şomajului	**current account deficit is alarming, absence of major privatizations, pressures on the leu currency, exchange rate is worrisome for the Romanian National Bank, inflation will increase, large trade deficit, increasing unemployment**

Table 1: Examples of phrases in the economy domain that exhibit two different discourse moods: positive emotional and negative emotional.

4.2 The lexical-semantic analysis

In this section we will analyze the text being monitored in two stages:

1. first, we will illustrate a few snippets of text with positive and negative values in the two monitored time periods, which we interpret with the naked eye, according to CDA theories. Basically, we watch highlights of Romania's economic course and trajectory. Moreover, the text parsed from lexical-semantic perspective informs the receiver of imminent recession.

a) thus, in July 2007, a year before the actual entrance of Romania in recession, editorialists of the newspaper *Bursa* follow with interest the evolution of the economic situation on all its levels.
Here is a snippet of text in Romanian (the text is translated into English below)[3] since the beginning of July 2007:

(ro) - "Reducerea ratei dobânzii de politică monetară are ca scop *scăderea presiunii asupra leului*. (...) Reducerea de către BNR a dobânzii de politică monetară are ca scop *încetinirea intrărilor mari de capital*".

(en) - "Reduction of interest rate for monetary policy is aimed at *decreasing the pressure on the Leu currency*. (...) The reduction by BNR of the monetary policy interest rate is aimed at *slowing the large inflows of capital*"[4].

Note that this text depicts the reasons of economic development in Romania. Also, in rhetoric perspective[5], it is expected

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[3] Note that the text underlined out is positive, and italic is negative.

[4] The daily *Bursa*, 02.07.2007, editorial signed by Tarciziu Tancău.

[5] The principles of classical rhetoric concerned both the act of providing (memory and pronuntatio), as well as the rules of sentence construction, that is, the speech itself (inventio, dispositio, elocutio). These categories were used in critical analysis of the speech and offered models in rhetoric education that followed the rules of generation of the speech. In time, the treaties of rhetoric have highlighted five categories, but favored an unequal treatment from a dual perspective: qualitative and quantitative. Thus, memory and pronuntatio have received less attention. *Inventio* category (lat. invenire – to find, to find out) describes the argumentative side, the persuasive side of rhetoric. Conversely, the appearance noticed by us in the texts studied, being related

– specific to economic analysis texts – on reasoning. In other words, the main sentence – cause - (e.g. Reducerea ratei dobânzii de politică monetară / Reduction of interest rate for monetary policy or Reducerea de către BNR a dobânzii de politică monetară / The reduction by BNR of the monetary policy interest rate) is followed by a secondary sentence - effect (e.g. *scăderea presiunii asupra leului / decreasing the pressure on the Leu currency* - positive effect on the economic impact, so also the public and or *încetinirea intrărilor mari de capital / slowing the large inflows of capital* - negative effect on public opinion and economic management). Therefore, at the beginning of July 2007, a year before the recession, the tone was balanced, which has not aroused suspicion in the ranks of the receptors. We note here that the term "ca scop" / "aim" has the role of pragmatic connector. The tracked *invention* is the identification of some cognitive mechanisms of emission and interpretation of assertions, which are triggered by pragmatic connectors, by observing and analyzing their use in the spoken Romanian language medium, as well as the planning of the relationship they establish. The invention is the rhetoric category in close relationship with the logos, being focused on what the columnist wants to say rather than how it can be said.

b) Here is a snippet of text from the end of July 2007 to capture the differences of rhetorics during this first period of time from the present study:

(ro) - "*Aprecierea monedei naţionale va avea cel mai puternic impact restrictiv asupra activităţii economice din industrie şi construcţii*, apreciază managerii chestionaţi în cadrul sondajului de conjunctură pe luna iulie, realizat de Banca Naţională a României (BNR). *Ramurile cele mai afectate vor fi industria de prelucrare a petrolului, cocsificare a cărbunelui şi tratare a combustibililor nucleari şi industria textilă, de confecţii, pielărie şi încălţăminte*.

Cea de-a doua *cauză de frânare a producţiei este insuficienţa cererii*. Influenţa acesteia va fi *resimţită mai ales de companiile de edituri, poligrafie şi reproducere a înregistrărilor pe suporţi, dar şi de cele din industria chimică, de prelucrare a cauciucului şi a maselor*

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to the categories of thought and in relation to the common places (gr. *topoi*) called places of invention such as, for example, *cause* and *effect*, and so on.

plastice, din industria de mijloace ale tehnicii de calcul şi aparate radio-TV, din industria alimentară, a băuturilor şi a produselor din tutun şi din sectorul construcţiilor".

(en) - *The appreciation of the national currency will have the strongest restrictive impact upon the economic activity in industry and construction*, value managers polled in the concrete survey in July, conducted by the National Bank of Romania (BNR). *The branches most affected will be the oil industry, coal to coke and treatment of nuclear fuels and textiles industry, of apparel, leather and footwear*.

The second case of *slow production is insufficient demand*. Its influence will *be felt especially by publishing and printing houses, but also by those in the chemical industry, processing of rubber and plastic products, technology industry of computation and radio-TV devices, food-processing industry, of beverage and tobacco products and in the construction sector*"[6].

Note that this text with negative tones (better said, negative effects in the economic sector), makes use of the words spoken by financial experts (e.g. "managerii chestionaţi (...), realizat de Banca Naţională a României (BNR)" / "managers who were questioned (...), conducted by the National Bank of Romania (BNR)" about the essential reasons of economic decline in Romania. Basically, we are witnessing again an argumentative rhetoric. In other words, at a declarative level, there are referred the negative effects with economic and financial impact, and there is made a description of the potential economic crisis. Note that - in terms of syntax – there are preferred phrases separated for cause and effect, the impact being much greater. For example: phrase *cause* - "Cea de-a doua *cauză de frânare a producţiei este insuficienţa cererii (...).*" / "The second case of *slow production is insufficient demand (...)*" and the phrase *effect* - "Influenţa acesteia va fi *resimţită mai ales de (...)*". / "Its influence will *be felt especially by* (...)". The discursive connector "mai ales de" / "especially by", appears here in the explanatory sequences of the phenomenon of change of the economic context. Adoption of contextual cues and their bringing into the discursive plan aims to

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[6] The daily *Bursa*, 30.07.2007, editorial signed by C.I.

develop applicative strategies applied to private economic development.

2. We show in this section the results output by PDA when analysing the streams of textual data belonging to the three sections of the corpus (presented in section 4.1). For that, we have used the PDA feature of performing comparative studies.

First we will highlight graphically, the two developments corresponding to those two time periods examined. First, July, 2007 (see Figure 3). From figure 3, we note for our interpretation – as we mentioned earlier – just three semantic classes: financial, positive and negative. Given that during the month of July 2007, we note a higher rate of discursive positivity (class positive = 66 frequency) in the financial perspective (class financial = 87 frequency). In other words, a year before the recession, the dramatic regress of the national economy was not foreseen.
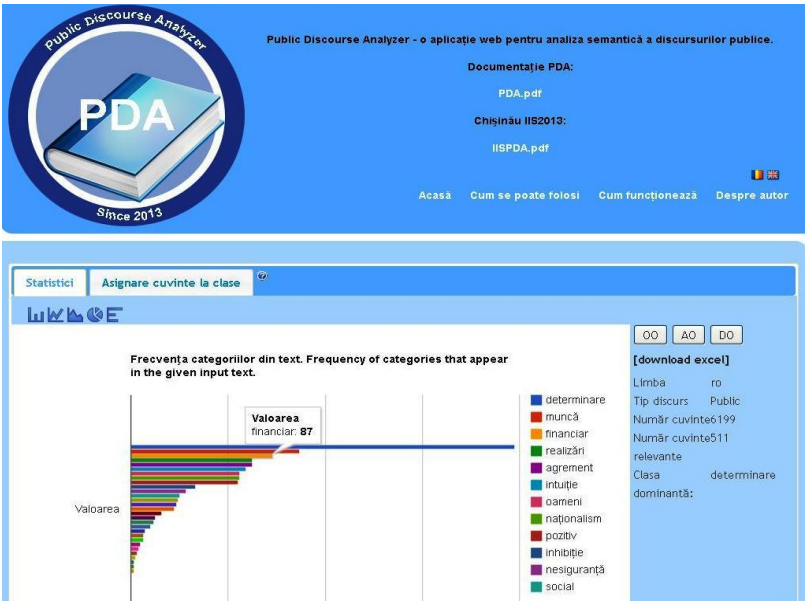
Figure 3: Lexical-semantic analysis (categories in descending order) of corpus - July 2007.

To highlight the discursive undertones for July 2008 (see Figure 4), we processed the text with the PDA, but we chose a different type of graph from the 4 available by the software. It can be seen that after declaring the recession in Romania, texts on economic and financial issues (class financial = 81 frequency) has adopted a different tone than one year earlier, mainly negative (class negative = 99 frequency). Therefore, optimism, even at the declarative level, disappears.
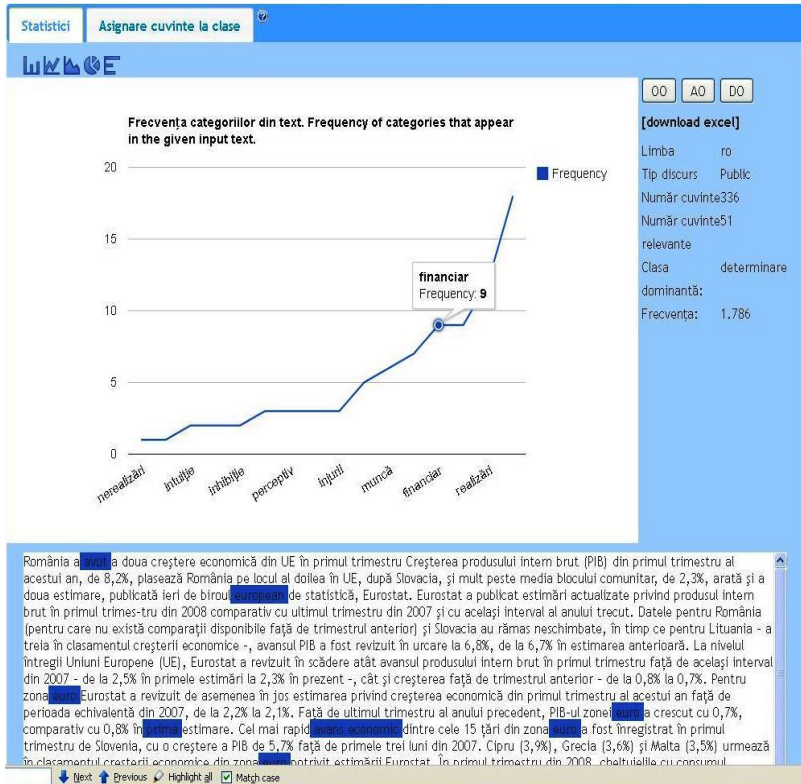
Figure 4: The lexical-semantic analysis (categories in ascending order) of the corpus - July 2008.

Also, we were keen to highlight the discursive differences for the two time periods. In this case, we downloaded the data into Excel

and selected only the three semantic classes, plotting the frequency graphically (see figure 5). From the chart bellow, we can see that the economic situation in Romania, in July 2007, is recorded in the *Bursa* newspaper on an upbeat tone (class positive being the predominant), while in July 2008 (after Romania's entrance in recession), intervention tones are reversed (negative class being obviously bigger). The frequency of the terms that have been assigned in the financial class is basically the same.
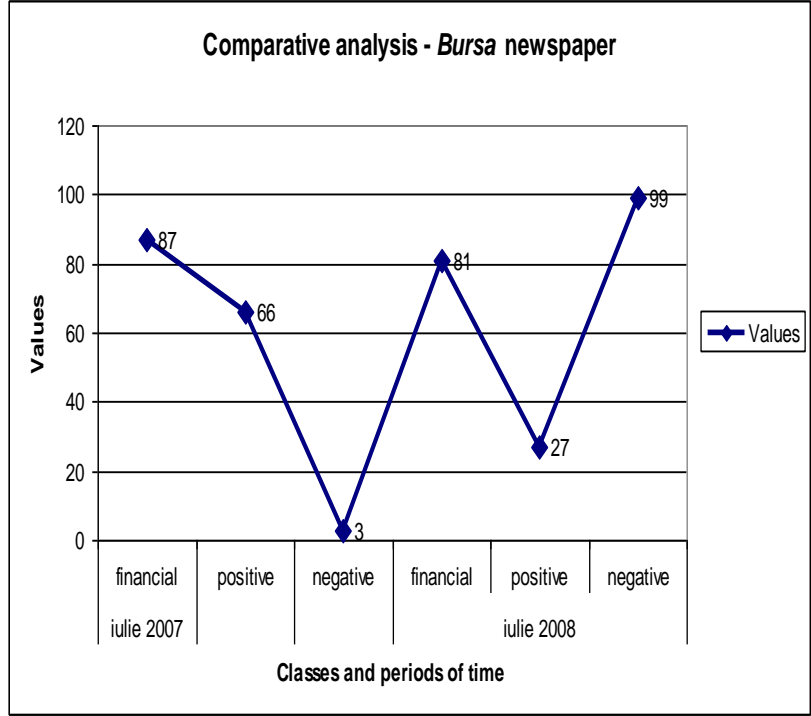
Figure 5: Differences between the occurrences of semantic classes in *Bursa* editorials: July 2007 (one year before recession) versus July 2008.

5. Conclusions and future work

In this study, we did not set out to describe reform conditions that maintain the economic cycles, with all the theoretical details that recognize the causes of the crisis. At we have already mentioned, including here, we have some entries, more or less technical, in the anatomy of the crisis. Here, the idea that concerned us was to analyze economic issues speeches from the press, from a lexical-semantic perspective, starting from the theories of the CDA and applying technologies of natural language processing, in order to attract the attention of a dramatic, almost catastrophic implication: the economic crisis. Beyond the economic theory, "profession of faith" of the Economist, there may be required, maybe more than ever, the truth about the free market economic system, by avoiding the ambiguous language.

Not surprisingly, the media has become volunteer prisoner of confusion handlers, while rationality and economic order emanates from the governmental action. In other words, the journalistic discourse responds to the politic will, but on the general public language. Our concern is just to understand, coherently, the semantic nature of the economic crisis. Our conclusions are relatively foreseeable: (1) the last economic crisis fits into the pattern of previous economic crises; (2) the cyclical recurrence of the economy can assist to the forecasting of future economic crises.

A dispute about political language is produced by the CDA (*critical discourse analysis*). Focusing on language attitude marks (active or passive structures, evaluative, and so on), signers of the articles of the press describe speech in terms of moral, responsibility and intentionality. In our analysis, we were able to seize the emotional side of the journalist's responsibility, the receiver (reader of the written press) being most often seen as a passive entity, innocent, as a victim; according to the CDA method, the recipient may get rid, in part, of this condition increasing the discursive competence of decoding text and especially the attention, vigilance against attempts at manipulation. The remark is true up to a point, but not if it ignores the complicity that is often involved by apparent manipulation actions.

According to the theories of the CDA, we conclude the fact that introducing critical perspectives on the public language can

change the linguistic approach of discourse and other types of language analysis. This approach of discourse assumes a better understanding of the relationship between speech and other aspects of social life, including social relations (and power relations), social identities, and so on, also involving the development of stronger analysis modes of these relationships.

The PDA web application has a range of features that make it reliable and easy to use as a tool for discourse analysis. It can also be adapted to new domains and new languages and even create a word sense disambiguation module in order to determine the correct senses, in context, of those words which are ambiguous between different semantic classes belonging to the lexicon, or between classes in the lexicon and outside the lexicon.

There are a number of ways in which we think our research could be continued. First, we want to add new features to the platform, with a special emphasis on the syntactic and rhetorical levels of analysis. The new release of PDA should help the user to identify and count patterns of use at the syntactic and rhetorical level. Another line to be continued regards the evaluation metrics, which has not received enough attention till now. We are currently studying other statistical metrics able to give a more comprehensive image on different facets of the public discourse. A weakness of the present system is the fact that the unequal sizes of the lexicons characteristic to semantic classes can influence the decisions: the more entries in the lexicon a certain class contains, the higher its influence could be foreseen. To this problem, the solution is not to balance the classes in their number of entries, because the language makes them intrinsically unequal, but to find calibration techniques that bring their values on equivalent ranges, irrespective of the dimensions of the lexicons. Let's note that in the present study we have counterbalanced somehow this skew by using the difference-based formulas (and thus avoiding absolute values). Finally, another line of research will be oriented towards the enrichment of the lexicon, the list of semantic classes and their organization in a hierarchy, in correlation with the acquisition of new corpora.

Surely, the problem of characterizing public speeches receives no final solution with our approach. We believe, however, that our study sheds an interesting light on possibilities of interpreting

discourses and, equally, it opens new perspectives. The challenge for the future is to capture the aspect of intentional communication in public discourse.

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Chapter 6
Football, Cultural Identity and Democracy:
A Spanish Communication Labyrinth

Jim O'Brien,
Southampton Solent University, Southampton, England

Abstract

This chapter analyses the Spanish labyrinth of football, cultural identity and democracy, before reflecting upon the relationship between football, politics and Spain's second transition from the late 1990s. The section concludes with a consideration of trends in respect of the Spanish game's contemporary mediatisation and cultural identities.

1. Football and Cultural Identity

'...football has become inseparable from the expression of regional culture in Spain - that it has become one and the same thing.Each town, each region feels its own special identity so keenly that it is hardly surprising that football prospered as a willng catalyst to this phenomenon.It continues to prosper on the back of this regionalism'.(Ball, Morbo, Introduction)

By 1996, Spain had progressed beyond the uncertain years of transition to become a stable, mature democracy based on competitive party politics at the core of the European integration process. Football had been a metaphor for both unity and division in the post Franco period, defining the Spain of the autonomies and providing an organic link between past and present. It had acted as a barometer for wider ethnic and cultural tensions, fuelling the debate around the nature of 'Spanishness'. The rise of right wing supporters groups, or Ultras during the 1980s drew on the insularity of the Franco era, and played on nascent xenophobic sentiments rooted in Spanish folklore since medieval times regarding fear of the outsider, in particular that of the moor to the south. It fused with more traditional football centred rivalries such as that between FC Barcelona and Real Madrid, so that

the *Boixos Nois* (13) combined anti- Madridista sentiment with a challenge to Real Madrid's *Ultra Surs* (Ball 2003, Ch 10). Attitudes towards race, ethnicity and cultural identity shifted during the Gonzales years, with football exercising political influence during the increasingly global framework in which its traditions and rituals were constructed. This process began with Spain's hosting of the World Cup in 1982.The farcical draw for the tournament in Madrid in December 1981, coupled with the adoption of the much ridiculed *el narencito* as mascot (14) reflected an event beset by problems from the outset (Glanville, Ch 12). The failure of *la seleccion* to progress beyond the second round drew severe criticism (Paradinas, Ch 10) and did little to promote the Gonzales image and public relations spin of internationalism and modernisation, reinforcing the pessimism of *el fatalismo* in the contested arena of Spanish national identity (Crolley, Ch 28) The paradox between the success of club sides and the underachievement of la seleccion in the spotlight of domestic and international media scrutiny,contrasted with the Gonzales vision of the new Spain of the autonomies at the heart of Europe, revealing latent tensions and alternative nationalisms at the core of the historic debate around Spanishness and the representation of national identity (Crolley and Hand 2006 ,Ch 8). Apart from reaching the final of the European Nations Cup in France (1984), Spain's pattern of underachievement continued up to the World Cup of 2006.Democracy and closer ties with Europe did little to mask the protracted debate about "Spanishness" in the Post Franco era, repeated failure being blamed on a lack of cohesion and patriotism from within la seleccion itself. These constructions of identity around Spanish football from the 1970s to the early 2000s contrasted with the overt symbolism of the game as a fulcrum of national and local pride within the autonomous communities (Ibid, Ch 8)

This cleavage between region and nation,suppressed within Franco's unitary Spain, flourished within the political and public domains of democratic Spain, particularly through impassioned media and cultural debates which tapped into regional and national stereotypes to secure consent for the coexistence of the many Spains of linguistic, historical and cultural diversity. Football was at the crux of this mosaic of political and sporting rivalry, a force of cohesion, diversion and moderation, a counterbalance to the more extreme

manifestations of separatism, most ostensibly expressed in the violence of ETA's campaign for a Basque homeland.

The democratic Spain of the autonomies was mirrored in the shift of football's power base back to its traditional centres in the Basque Country and Catalonia. The resurgence of the game demonstrated new confidence in the assertion of regional identity and aspiration, with Real Sociedad and Athletic Bilbao winning four league titles in the period 1981 - 84. The spectacle of *la gabarra* and a flotilla of other boats celebrating Athletic Bilbao's double winning side in May 1984 united all sectors of Basque society under the flag of football success and gave publicity, profile and legitimacy to separatist ambitions, drawing on the city's industrial and sporting heritage in a potent demonstration of cultural symbolism. That this was followed by the success of Venable's Barcelona in challenging the hegemony of Madrid. In these ways, football drew on its past history and folklore, and its capacity to reflect political and cultural unity and dissent, to assist in the forging of a modern, democratic Spain in which political and cultural power was increasingly ceded to the regions. In the 1980s football communicated a Spain of rich historical traditions and regions once again, a counterpoint to the rigid centralism of the Franco autocracy.

These developments opened up the debate around national identity, and showed Spanish society to be in a state of flux and evolution after the repressive orthodoxy and innate conservatism of the Franco years. In the second half of the 1980s Madrid reasserted itself as the nation's political and cultural capital, in which socialism, youth culture and football were juxtaposed to encapsulate a new vitality and sense of change. In football this was clearly expressed by the swaggering confidence of *la quinta del buitre* at Real Madrid(15) restoring the sense of Madridista being at the centre of things (Ball 2003, Ch 10). The élan and style of their approach rejected the traditional dourness of *la furia* as the embodiment of the Spanish game to become a metaphor for the energy and dynamism of the new Spain. The oscillating development of football in the 1980s, the shift of power away from the centre and back, epitomised a deeper synthesis between region, nation and democracy, marking a process through which Spain became a key European state rather than the ostracised outsider which had characterised the Franco regime (Crolley and Hand 2006, Ch 9).

Spanish club football in the 1980s reverted back to that sense of locality and region which had shaped its foundations, with clubs being key social institutions reflecting historical rivalries (Crolley, Ch 28). The roots of club culture embracing the organic link between Socio (member), Penya (association) and the democratic election of club officials from the presidency downwards resurfaced to become a distinctive feature of the Spanish football landscape. Indeed, the gradual reintroduction of democratic processes at FC Barcelona in the 1970s foreshadowed demands for further democratic changes in Catalan society.The period also witnessed changes in the iconography and structure of the game, with potential implications for its traditional mores of cultural identity. Even during the Franco period the influx of foreigners had been a contentious issue, with allegations and counter allegations around the regime's involvement in the legal process to favour certain teams (16). In the newly democratic Spain football began to open up from the restrictions and insularity of the past. This was partially a response to market, media and political forces with the consequence that by the early 1990s Spanish football reflected a fusion of regional power, the influx of *oriundi*, internationalism and a struggling sense of national identity. The 1994 World Cup in the United States illustrated this dichotomy with the inability of the national team to defeat their old adversaries Italy, the curse of *el fatalismo* failing to deflect media criticism that the Catalan and Basque nucleus of the squad expained the perceived lack of national pride in their displays (Solis, Ch 2). Whilst this was indicative of the traditional strength of Basque and Catalan football, it underlined the fragility of Spanish nationhood in attempting to bind its legitimacy to the profile of the national team. Free from the censorship of the Franco era, the expansion of media outlets placed football at the core of the contemporary debate and communicatied latent tensions to an expanding audience. The shifting mosaic of the Spanish League was accentuated by the impact of the Bosman Ruling of 1995,(17) which further challenged its traditional mores and gave rise to a more fluid cultural scenario with the migration of players in and out of the Spanish game making it global in both its composition and audience reach. The players' strikes of the transitional period acted as a catalyst for many subsequent developments and were followed by other important developments in the 1980s, in which football gradually

evolved from a stable, rigidly controlled past into a more organic structure, with finance, the market and a burgeoning media playing decisive roles in shifting the game into the domains of business, corporatism and entertainment.However, the Spanish state has continued to play a pivotal role, particularly in its periodic involvement in the financial restructuring of clubs (Andreff and Szymanski, Ch 10). This continued presence of the state as a primary actor in the administration and organisation of football provided cohesion and stability at a time of fragmentation and change. In the emerging contexts of the 1980s, the financial problems of clubs became an increasing concern, so that the regulatory premises of the Sports Law of 1990 was a government backed initiative to deal with the mounting debt problems of Spanish club football. Moreover, these problems were a barometer of wider economic and political problems in Spanish society itself.

The subsequent expansion of Spanish football from the 1990s via new internal and external media outlets forced it more into the arenas of the global mass spectacles of consumption and commodification (Debord, Ch 6). This held implications for the traditional symbiosis between politics and culture at the core of the Spanish game. Although these rivalries were still potent, they began to lose some of their previous political intensity. For those born in the 1980s, with no direct experience of living under Franco and accustomed to the Spain of the autonomous regions, the old rivalries faded, suggesting that in Galicia, for example, the traditional antipathy between Celta de Vigo and Deportivo la Coruna had become less profound and more superficial in nature(Almansa,personal communication, Santiago de Compostela, March 2010). Whilst football retains its function as a cultural and political definer in Spain, the juxtaposition of galacticos, globalisation and commodification have subtly changed its distinctive cultural hue. The contemporary dominance of two super clubs,broken for the first time in a decade by Athletico Madrid's winning of *la liga* in 2013-2014 projects *el clasico* to a global audience of consumers, highlighting the lack of competition at the top of Spanish club football. The game's global communication of elite clubs underscores the notion that political and cultural rivalry have been subsumed by symbolism, ritual and the mediated mega - spectacle. Even in the Basque Country,noted for

Athletic Bilbao's maintenance to la cantera of a Basque only policy, the opening of the new San Mames in September 2013, adjacent to the original stadium, is indicative of the pastiche engenered by the shift from modernity to post - modernity in football's contemporary lexicon. The iconic folklore of Spain's first purpose built football ground, dubbed 'The Cathedral' since its opening in 1913, has merged with the commercial impulse, with the incumbent loss of a distinctive identity.

The San Mames case is one of the most recent examples of how the cultural flux around identity has been continually reframed and repositioned since the 1980s. (Santacana Torres, Barcelona, personal communication, March 2010) This reframing embraces multi faceted aspects of the Spanish game's competing ethnicities and nationalities, most notably in the political, media and cultural debate around the capacity of *la seleccion* to define the Spanish nation and state. The unprecedented success of the national team in winning three successive tournaments between 2008 and 2012 suggested to some observers that more than thirty years after the death of Franco, the historic conflicts between region and nation had been sufficiently resolved to enable the divergent cultures of a mature, consensual plurinational Spain to rally around the Spanish flag and celebrate the team's success.(Burns, 2012, Ch29). The transformation and rebranding of *la furia* into *la roja* fused public relations, marketing and advertising to represent a global iconography of a coherent Spanish identity even though the composition and style of play of Aragones' and Del Bosque's teams relied heavily on Guardiola's all conquering Barcelona side (Ball, 2011).The tiki - taka stlye rooted in *la masia* of FC Barcelona, in which the inclusiveness of Catalanism was globalised via the success of *la roja*, and the high octane animosity between Mourinho's Real Madrid and Guardiola's FC Barcelona became the dominant global images surrounding the communication of Spanish football from 2008 onwards.The dual impacts of globalisation and commodification have given the traditional roots of political and cultural identity surrounding football a post modern edge. Consequently, whilst the interdependence between football, mediated culture and politics found new resonances in the governments of Aznar Zapatero and Rajoy, continuity and tradition provide continuity (Wagg, Ch 3) to reinforce the notion that

passion for club football remains at the heart of the Spanish game (Crolley and Hand 2006, Ch 7).

These patterns of tradition and change impact upon fans, clubs and the structure of the league itself. The Real Madrid -FC Barcelona duopoly interacts as a source of a quasi – national reference point as well as defining political affiliation and regional identity, grafted onto the global marketplace of consumer culture. These blurred manifestations of football's contemporary cultural identity combining the local, regional, national and global within an interwoven dichotomy of localism, globalism and glocalism are set against the fragile equilibrium between region and nation which lay at the root of the political and historical constructions of Spain (Richards, Ch 3) Football gave some coherence and stability to these complex processes. In spite of the globalisation of Spanish football culture and identity, locality and region still retain a significant place within football's cultures and sub- cultures. Patterns of alliance and rivalry are rooted in the games historical vortex, so that whilst Catalonia and the Basque Country still share a mutual antipathy towards Madrid, Catalanism and Basqueness have moved in differing directions within the democratic Spain of the autonomies. This is partially rooted in historical forces as FC Barcelona has, from its foundation, encompassed a mixture of migrants, foreigners and different strains of Catalanism within its orbit (Burns, 2009, Ch 1), whereas Basqueness, as projected by Athletic Bilbao and Real Sociedad, retains a keen sense of separateness. Both clubs were founder members of Spain's first national league in 1928; neither has ever suffered the indignity of relegation and both have been symbols and agents of regional autonomy from their inception through to a modern, democratic Spain. In many ways they are kindred spirits within Spanish football folklore, their histories punctuated by heroes, rebels and villains. Yet whilst FC Barcelona has utilised its Catalan heritage to promote autonomy within the framework of a democratic Spain, becoming ever more global, high profile and successful in the process, Athletic Bilbao has attempted to develop its Basque only policy to try and compete with the power blocs of Madrid and Barcelona.

If a fusion of the seminal developments in the representation of football allied to the recurrent debate concerning the game's capacity to serve as a filter for the oscillating tensions of national, regional and cultural identity in contemporary Spanish society have firmly located it as a key dynamic in the construction of post Franco Spain, the political settlement and consensus which emerged after 1975 provided the stability and cohesion enabling these developments to take place. By the late 1990s, however, there were signs that this consensus was starting to break down, with significant implications for football and its pivotal role within the carefully wrought balancing act which had bound Spanish society together since the transition.This ultimately resulted in the post 2008 economic meltdown as the optimism of the speculation fuelled boom years of post milleneum Spain gave rise to both recession and increasing demands for independence and autonomy from within the historic regions. Football both mirrored and served as an antidote to these trends and developments..These interwoven factors began with the opening up of Spain's recent past.

Football, Politics and Spain's Second Transition

'Nearly three decades since the Spaniards sought to bury the memory of past political excesses with the so called Pact of Forgetting,one of the pillars of the democratic transition,in a sort of poetic justice the past has come back to haunt them by becoming one of the most contentious issues in Spanish politics.' (Encarnacion, Spanish Politics;Democracy after Dictatorship, Ch 8)

The post Francoist consensus was based upon past enemies working together to secure a swift transition to democracy. Within this process, football and the changing dynamics of its mediated representations played a significant role, symbolising stability, normalcy and continuity within the vortex of competitive party politics, regional diversity and economic growth. It also maintained coherence between nation and region within the evolving mosaic of a plurinational Spain of the autonomous communities.The settlement was a political deal between the regime and its opponents (Encarnacion, Ch 1)

In spite of this remarkable transformation from autocracy to democracy, the vexed issues surrounding identity were never resolved, notwithstanding the success of Spain's transition, in which the 'Pact of Forgetting', allied to economic growth and football's capacity to channel political and cultural rivalries in the consumption of mass spectacle and distraction had shelved these concerns. In the the late 1990s, the debate around Spain's past resurfaced, starting with the 1998 arrest of former Chile leader Pinocent (ibid, Ch 8) and culminating in the social revolution which characterised Zapatero's Government between 2004 and 2008. This challenged and confrontied many of the orthodoxies which fashioned the post Franco consensus, particularly in respect of the legacy and memory of the civil war. This gave rise to a bitter and highly politicised media debate in which some of the old tensions between the victors and the vanquished re-emerged In this context, the 2007 decision of the Cortes to ban further ritualistic marches each November to *la vallee de los caidos* (the Valley of the Fallen) commemorating the death of Franco, stoked the fires of deep divisions in Spanish society, the monument itself a potent symbol of contrasting attitudes towards Spain's tortured past (Tremlett,, Ch 2). The opening up of the past by Zapatero led to claims that Spain has undergone a Second Transition, testing the democratic maturity and stability of the nation's ability to come to terms with its recent past, dividing public and political opinion and bringing to the fore old schisms between left and right, between centre and region. At the core of the debate was the Law of Historical Memory, (October 2007), which sought to apply the same principles as in the Pinochet case to the perpetrators and victims of the civil war (Encarnacion, Ch 8).

The complexity of contemporary Spanish football's mediated guises reveals the cleavages at the root of the debate between Spain's past and the renaissance of regional identities and ethnicities.On the one hand, the continuity of the Spanish state, firmly embedded in the European landscape secured legitimacy from the successes of *la seleccion* between 2008 and 2012,the cultural and mediated tranformation of *la furia* into *la roja* engendering a national consensus and the fusion of autonomous regions within a unitary state to manifest flag waving celebrations of Spanishness (Billig, Ch 4).Paradoxically, the resurgence of historic national teams in the Basque Country,

Catalonia and Galicia (18) has merged with growing political demands for independence, particularly in Catalonia and the Basque Country, with the game being used as a cataylst to express nationhood by campaigning to participate in international tournaments.Both UEFA and FIFA currently only sanction friendly matches on an occasional basis, though there is a groundswell of popular support in the regions themselves,so that 50,000 supporters witnessed the two stateless nations of Catalonia and the Basque Country play each other at the Camp Nou in November 2006. More recently political dissent, football and populism have combined to mark the public recollection of 1714 to celebrate Catalanism (19) with FC Barcelona matches acting as the public arena for chants for independence resonating to huge global audiences from the stadium.When the club played Arsenal in the Champions League in 2010 a banner was unfurled opposite the media centre proclaiming that 'Catalonia is not Spain'.In these ways the idiom of the contemporary game is used to project images, symbols and political message to multiple audiences and to construct or confirm notions of 'Spanishness', 'Basqueness' and 'Catalanism'.

The successes of Athletic Bilbao and Real Sociedad since 2009,following a number of fallow years for both clubs, maintains and invigorates the traditions of 'Basqueness' to keep it in the public domain of the regional, national and global consumption of Spanish football.The juxtaposition of alternative, distinctive nationalisms and the vibrancy of club football in the historic regions both gives profile and acts as a pressure group on the global governance of the game to recognise independent statehood, though such a move on the part of either UEFA or FIFA would have seismic sporting and political consequences.

The multifaceted nature of Spanish football's mediated identities constitutes a post-modern blurring in which local and global, glocal and grobal sit side by side, suggesting that a sense of Spain as a nation is ever more difficult to define.The export of *la liga* via EPSN, Sky and a host of other cable and satellite providers since the 1990s has shifted the broadcasting of the game from the public to the corporate domain (Boyle and Haynes, Ch 4) Basqueness, Catalanism and Madridista, and the entrenched rivalries and alliances between them are filtered as mass spectacles and mega events to global audiences, with the result that Spanishness becomes a multilayered

synthesis of folklore, ritual and tradition transmuted via global media outlets and platforms. In the contemporary idiom, this fusion of Spanish football's globalisation with the insularity of the debate on Spain's past, most celebrated in the contentious stance of Judge Baltasar Garzon (20) illustrated the continuation of the tradition dating back to the late nineteenth century and the impulse of post modernity in which football is a seminal definer of locality, identity and politics, around which divergent constructs of nation and region are clustered.

Football, mediatisation and cultural identity; Conclusions and current trends

(Del Bosque and *la roja*)' formed a rare national consensus in a country that for most of its history has struggled to agree on what constitutes the common good'.(Burns, *la roja*; a Journey through Spanish football, Ch 29)

The small andalusian town of Huelva is revered in the folklore of Spanish football as the genesis of the game's foundation in the 1870s.Recreativo de Huelva's history has been mostly undistinguished and the club was last relegated from *la liga* in 2008-09.The same season witnessed the start of an astonishing run of success for FC Barcelona, culminating in their winning of the Champions League. The history of both clubs reflects the broad canvas of the Spanish game in encompassing the local, regional ,national, international and global. The global profile of *la roja* in 2010 and 2012,allied to the frequent clashes between Mourinho's Real Madrid and Guardiola's Barcelona across various competitions (21) have catapulted the managers, stars and galaticos of elite Spanish football to an orgy of mass consumption within the mega-spectacle of the game's corporate and global impulses.The sporting and economic inequality of the Real - Barca axis obsures the potency of tradition in defining the political and cultural iconography of the Spanish football lexicon.

The contemporary Spanish game constructs multiple images to represent 'Spanishness' in its diverse guises.From the neo fascist symbol of a two headed axe on the flag of Real Madrid's Ultras (Ball, 2003, Ch 1) to the open display of the *ikurrunia* and the *senyera* at the San Mames and the Camp Nou, rituals and symbols link past and present to underline football's continued political and cultural role

since Franco's death.The game has undergone so many changes in the last forty years that it seems barely recognisable from its past rituals and customs, rooted in locality, social class and divergent cultures Whilst the existence of Spanish statehood itself has been periodically questioned, football has provided a key source of continuity and cohesion within the compass of enormous cultural, economic, political and social change. The recurrent interplay between politics and football, allied to the dualism of nation versus region, club versus country has helped to maintain a distinctive 'Spanishness' in spite of the patterns of globalisation which have shaped and defined the game from the 1990s onwards. Tradition, modernity and post modernity are mediated to manufacture the dominance of football within the Spanish sporting and entertainment axis.

Ultimately it is dramatic growth in the Spanish game's mediatisation which has had the most seminal impact on how it is articulated and represented, fuelled by sensationalism and speculation.Even allowing for the aforementioned strong and vibrant tradition of a specialist football press dating back to the late nineteenth century (Crolley and Hand 2002, Ch 9), and the powerful voice of radio resonating with the folkloric icons and the values of *la furia* in the 1950s to a captivated mass audience,the state controlled exploitation of football in the Franco era bears little resemblance to the technologically sophisicated visual displays which saturate global television in the corporate commodification of the Spanish game. From isolationalism came internationalism and globalism so that the myriad mages of contemporary Spain find most powerful global expression through football. Global cable and satellite channels have engaged in protracted and often bitter disputes to buy the rights to broadcast Spanish football since the mid 1990s,with the recent consequence that the start of three successive *la liga* seasons from 2011 -2013 was either threatened or delayed by disputes netween players and the league,or between clubs and the commercial broadcasters of the game. Public Service has been marginalised as a key football broadcaster..In recent years, individual clubs have negotiated broadcasting rights, with the current deal carving up Spanish football between Mediapro, Digital+ and Cuatro (22). In practice, this has accentuated the dominance of Real Madrid and FC Barcelona and exacerbated the financial inequality and lack of

competition in the last decade of *la liga*, the success of Athletico Madrid in breaking the duopoly in 2013-14 being even more remarkable given their lack of financial muscle in comparison to their rivals. Strikes and the threat of strikes have cast a shadow over the start of recent seasons as broadcasting deals come up for renewal with smaller and medium size clubs frustrated at the way in which rights are brokered.In the face of these protests, reforms are proposed for 2016-17 which will see broadcasting rights being sold on a collective basis, as has historically been the case with the English Premier League.

Global communication of Spanish football is interwoven with the legacy of Spain's autocratic past to celebrate and confirm the complexity of the game's cultural identity and political context. Football was and continues to be highly politicised in the Spanish vortex. From the Franco regime's support of Athletico Madrid and its exploitation of Real's successes to Zapatero's circumspect support for FC Barcelona and Aznar's high profile following of Real Madrid, political patronage, alliances and divisions have been expressed through football support and rivalry. Questions of identity and nationhood remain contested, with Catalonia currently pressing for a referendum on independence to take place.The historical and contemporary communication of football in its multiple scenarios maintains the complex interdependence between nation and region which remains at the heart of a linguistically diverse and plurinational Spain.

Notes

13 Boixos Nois is a nationalist right wing penya of FC Barcelona, founded in the early 1980s.and using a bulldog as their logo.The early Laporte presidency tried to deny the group club membership rights,a tactic which only increased their profile.Their rivalry with Real's *Ultra Surs* reflects the undercurrents of race and xenophobia which have impacted on Spanish football since the 1980s.14 The mascot *el narencito* (the little orange) was used to promote Spain's hosting of the World Cup in 1982. It was derided and criticised for using outdated stereotypes and images of 'Spanishness', which seemed to reflect the francoist past rather than the democratic

Spain of the regions.15 *la quinta del buitre* (the Vulture Squad) won five successive *la liga* titles between 1986 - 1990. The success of Vasquez, Sanchis, Michel, Pardeza and Butragueno (the vulture) was based on a nucleus of players from Real's *cantera*, so reframing the sense of *Madridista* at the time.16 The issue of foreigners, especially *oriundi* was contentious during the Franco period.The Di Stefano affair of 1953 further intensified the enmity between FC Barcelona and Real Madrid. In 1962, following *la seleccion*'s rdisappointing results in the Chile World Cup, foreigners were banned from the Spanish league. Nevertheless, the Athletico Madrid side which reached the final of the European Cup in 1974 contained a number of South American players, or *oriundi*.This prompted allegations of bias in the application of the rule. The ban was subsequently lifted with Cruyff's protracted signing for FC Barcelona.17 The Bosman Ruling of 1995 applied article 39 (formerly 48) of the EC treaty to resolve the dispute between Jean Marc Bosman and the Belgian Football Federation to apply the community's law on the free movement of labour within member states of the EU.The ruling had a profound effect on the transfer of players within the EU and helped shaped the shift of power away from clubs towards players and their agents.18 Alternative national teams date back to the early twentieth century in the historic communities of Catalonia, the Basque Country and Galicia. As campaigns for further autonomy and independence have grown since 2008, especially in Catalonia and The Basque Country, the debate around national teams representing Spain's alternative, stateless nations has intensified. Given the nucleus of Catalan players at the core of the success of *la roja*, this campaign has secured football, political and cultural legitimacy.19 The historic folklore of Catalan identity and the events of 1714 have been celebrated frequently at FC Barcelona matches in the last three years, with chants of *independencia* symbolically echoing around the stadium in the 17th minute of each half of games.20 Judge Baltasar Garzon came to international prominence in October 1998 when he used his position as criminal judge investigating cases of terrorism and money laundering to issue a warrant for the arrest of former Chilean Head of State for the alleged torture and death of Spanish citizens.He subsequently sought to bring to justice alleged perpetrators of similar crimes in the Franco regime. He has not been allowed to practice since

2010 when he himself was investigated and subsequently banned for suspected illegal practices in the Gurtel money laundering case. The issues emanating from the Garzon affair are highly politicised and go to the heart of Spain's difficult relationship with its francoist past.21 In April 2011, Real Madrid and FC Barcelona played each other four times in a two week period across *la liga,la copa del rey* and the Champions League. The intensity of these confrontations made gripping television, but led to questions regarding the dominance of the duopoly and the implications of this for the rest of Spanish football.22 Since the mid 1990s, numerous rivalries and alliances have resulted in a plethora of deals being struck, often after lengthy disputees inolving a myriad of differing agencies, to broadcast Spanish football in the cable/ satellite era. The current deal, which runs until the end of season 2015-16, involves clubs negotiating individual rights, but with the smaller and medium size clubs trying to work together,involves deals with Mediapro, Digital + and the digital national commercial channel , Cuatro. The upshot is that Real Madrid and FC Barcelona get the lion's share of both revenue and exposure.

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Chapter 7
La Nouvelle Héloïse dans la littérature polonaise des Lumières ou les   incertitudes de la communication littéraire

Andrzej Rabsztyn
University of Silesia in Katowice, Poland

Le succès du roman de J.-J. Rousseau dans la littérature des Lumières en Pologne manifeste des aspects différents, voire radicaux d'un dialogue qui s'établit à l'époque, entre ces deux cultures littéraires distinctes et géographiquement distantes. D'un côté, il y a un procédé d'imitation, de l'autre, celui de contestation de l'œuvre de Rousseau ou, enfin, un désir ambitieux d'écrire des œuvres nouvelles, créées, bien entendu, à l'image de leur hypotexte français et évidemment considérées par leurs créateurs comme meilleures.

Sans chercher à ériger une liste de points communs et des différences existant entre *La Nouvelle Héloïse* et ses hypertextes polonais, cette étude se propose notamment de mettre en relief des aspirations et des motivations des auteurs polonais dans leurs travaux de réécriture du roman de Rousseau, face à quelques difficultés que pose alors la communication littéraire entre les deux cultures en question.

Keywords: Epistolary novel, French and Polish novels, eighteenth century, reading pact,

La pluralité culturelle en Europe contemporaine est une incotestable richesse qui se manifeste dans de multiples domaines de la vie humaine[7]. Depuis des siècles, la littérature constitue un terrain

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[7] La réflexion sur l'identité culturelle en Europe contemporaine a été étudiée, par exemple, par Paul Ricoeur dont cette étude est tributaire (Ricoeur, P. 1996. "Jaki ma być nowy etos Europy ? ". *Komunikacja międzykulturowa. Zderzenia i spotkania*. Réd. Alina Kapciak, Leszek Korporowicz, Andrzej Tyszka. Warszawa: Instytut Kultury).

propice à tout échange de valeurs entre des cultures et contextes divers. Cependant, toute communication interculturelle contribue à la (re)définition d'une identité originaire et de la différence propres à toute culture distincte. L'hospitalité qu'une culture donnée prouve à l'égard d'un auteur ou d'un texte étrangers requiert parfois un effort car elle risque de recéler une éventuelle menace qui peut être bilatérale.

Le succès de la culture française en Europe du XVIIIe siècle est un phénomène reconnu, tout comme, par exemple, la symbiose entre les cultures française et polonaise pendant les Lumières dites « stanislaviennes » qui commencent en 1764, c'est-à-dire au moment de l'intronisation du dernier roi de Pologne Stanislas-Auguste Poniatowski (1732-98). Cette symbiose provient notamment de la vaste diffusion de la langue française parmi les élites polonaises. Les familles nobles, lorsqu'elles lisent, lisent des romans français dans l'original ce qui, d'un côté, favorise la communication littéraire entre la France et la Pologne, mais, de l'autre, n'est pas au bénéfice de la langue et littérature polonaises. Les recherches de Zofia Sinko sur le rôle du roman occidental dans la Pologne des Lumières nous fournissent des informations précieuses concernant les goûts des lecteurs polonais de cette époque :

"Le fonds de quelques bibliothèques polonaises du XVIIIe siècle fait nettement ressortir l'existence d'une double, même d'une triple stratification des cercles de lecteurs : les magnats et les dames de l'aristocratie possèdent dans leurs maisons seulement des romans français ou anglais – ces derniers le plus souvent dans des traductions françaises, et ce sont naturellement les femmes qui sont les plus zélées lectrices des ouvrages romanesques. Par contre dans les bibliothèques de la petite noblesse c'est le roman en polonais qui se présente parfois à l'égal du français, mais souvent avec une nette prépondérance. Les romans en langues étrangères étaient abondamment représentés aussi dans les établissements de prêts de livres dont les catalogues proviennent des années quatre-vingts et quatre-vingt-dix du XVIIIe siècle. " (Sinko 1976: 215)

La narration à la première personne et en particulier la forme épistolaire dominent dans les fictions romanesques de l'époque. Leur

succès réside notamment dans le fait de "rapprocher le lecteur du sentiment vécu, tel qu'il est vécu" (Rousset 1962: 67) et dans l'"immédiateté" de l'expression des émotions, réalisée par une fusion du vécu et de l'écrit (Bochenek-Franczakowa 1986:16). *La Nouvelle Héloïse* est le chef-d'œuvre et le modèle du roman par lettres qui ne cesse d'inspirer les auteurs bien au-delà des frontières françaises. Le roman de Rousseau qui a assuré aux libraires du XVIIIe siècle un énorme succès commercial (soixante-dix éditions en France entre 1761-1800) a vu de nombreuses traductions et éditions en Angleterre, en Italie, en Espagne, en Allemagne ou aux Etats-Unis et même en Turquie, en Tchéquie ou au Portugal. Paradoxalement, malgré un remarquable intérêt porté à l'œuvre de Rousseau en Pologne, les lecteurs polonais pendant très longtemps n'ont pas connu la traduction intégrale ce qui traduit justement les incertitudes de la communication littéraire.

Vu les réalités de l'époque, cette étude se propose donc d'examiner quelques aspects de la communication littéraire ainsi que certaines difficultés qu'elle engendre dans les romans choisis des quatre auteurs polonais (Krajewski, Kropiński, Bernartowicz et Niemcewicz). Tout en contribuant, à leurs manières, à la réception du roman de Rousseau dans la littérature et dans la culture polonaises[8], les auteurs en question cherchent à mettre en valeur leur propre langue et leur culture. Ils se mettent à l'écoute des attentes des lecteurs et ils s'intéressent également à la présence des cultures diverses dans la société de l'époque (les relations avec la communauté juive en

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[8] Il faut souligner que malgré quelques tentatives de traduction du roman de J.-J. Rousseau en langue polonaise dès la fin du XVIIIe siècle, *La Nouvelle Héloïse* n'a jamais connu sa traduction integrale. Au XXe siècle, Ewa Rzadkowska en a traduit la plupart des lettres de "deux amants", mais aux siècles précédents, les traducteurs s'étaient bornés à de véritables difficultés. Au XVIIIe siècle, Stanisław Kostka Potocki a traduit trois lettres de Saint-Preux et des fragments de la Préface ; en 1823, un littéraire anonyme donne sa traduction de la lettre XVII de la IVe partie et rien de plus malgré ses ambitieux projets. Il faut attendre 1962, soit deux cents ans, pour que Rzadkowska propose sa traduction, basée sur l'édition critique de Daniel Mornet de 1925 (Jan Jakub Rousseau, *Nowa Heloiza,* Wrocław-Warszawa-Kraków, Zakład Narodowy imienia Ossolinskich, Biblioteka Narodowa, 1962).

Pologne des Lumières). Les romans épistolaires polonais, dont l'épanouissement embrasse les deux premières décennies du XIXe, privilégient d'abord, et dans leur majorité, la forme polyphonique pour incliner par la suite vers le roman monodique.

L'étude des rapports intertextuels entre l'œuvre de Rousseau et les romans polonais ne se borne pas à un simple constat d'« imitation », considéré comme le résultat de la communication littéraire, elle demande à être poussée plus loin en dévoilant quelques difficultés et incertitudes liées à la traduction de *La Nouvelle Héloïse* en Pologne, voire à sa contestation.

Notre interrogation sur le rapport entre les romans polonais et français [9] commence par l'œuvre la plus paradoxale, à savoir *Pani Podczaszyna* (*Madame l'Echanson*) de l'abbé Michał Dymitr Krajewski, qui date de 1786 et constitue, selon l'auteur, le deuxième tome de son roman *Wojciech Zdarzynski*. Wojciechowski a certainement raison d'écrire que *Pani Podczaszyna* est le premier roman polonais qui se soit inspiré du modèle français. L'auteur polonais imite incontestablement Rousseau au niveau thématique et structurel en divisant son roman en deux parties : "érotique", où l'amour se confond avec le désespoir, et "didactique", où il y a des exemples dignes d'être suivis. L'abbé Krajewski emprunte à Rousseau la trame et les principaux traits de caractère de l'héroïne. Cette dernière doit épouser l'homme choisi par sa mère (dans *La Nouvelle Héloïse* par le père), et non celui qu'elle aime. Après le mariage, elle l'aime toujours, mais elle jure de rester fidèle à son mari. Dans son roman, Krajewski reprend les modèles "d'économie ménagère" de Julie, quelques-unes de ses opinions concernant l'éducation des enfants. Bien que le roman soit fondé sur une histoire analogue, l'épilogue est différent : devenue veuve, l'héroïne meurt, tiraillée par le dilemme entre l'amour et le sentiment du devoir à l'égard de ses enfants. Juste avant sa mort elle demande à son amant d'épouser sa fille [10].

Paradoxalement, à la thèse de la "première imitation" de la *Nouvelle Héloïse* en Pologne, se juxtapose la thèse d'une "Anti-

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[9] Nous nous appuyons sur nos recherches précédentes : Rabsztyn, Andrzej. 2005. *L'ériture et le langage dans le roman épistolaire français et polonais de 1760 à 1820*. Katowice: PARA.

[10] Voir Wojciechowski, K. 1908. *Pierwsze naśladownictwo "Nowej Heloizy" w romansie polskim.* Kraków: Drukarnia Uniwersytetu Jagiellońskiego.

Héloïse", d'après Szyjkowski. C'est une "Héloïse" polonaise, telle que l'époque des Lumières en Pologne était alors capable de lancer. En effet, par fragments seulement, c'est un roman sentimental, sans aucune ambivalence amoureuse où les éléments discursifs et moraux l'emportent sur la trame romanesque. En ce qui concerne la forme du roman, la voix du narrateur homodiégétique, Wojciech Zdarzyński – le frère de l'héroïne, se substitue aux lettres des amants et des amis[11]. Cette forme nous semble le point essentiel différenciant le roman polonais du roman français quoique la réécriture admette la transformation des genres, d'autant plus qu'il s'agit d'un changement subtil de roman épistolaire en histoire d'une vie.

La question qui se pose est de savoir s'il est légitime d'opposer à la thèse de l'"imitation" la thèse de la "teinture" - notion empruntée à Henri Coulet qui nous paraît moins radicale que la thèse d'"Anti-Héloïse". Le travail de Krajewski illustre en partie celui d'un "teinturier" qui, selon Coulet, "transpose dans un autre style, parfois dans un autre genre, l'œuvre d'un autre parce qu'elle est mal écrite, maladroite, ou démodée, ou datant d'une époque ancienne dont la langue n'est plus facilement lisible" (Coulet 2002: 13). Même si le succès de la *Nouvelle Héloïse* fut énorme et que la barrière linguistique n'existait pas chez les lecteurs polonais, il est à noter que Krajewski s'efforça de rédiger une œuvre meilleure. Ses propos permettent de défendre cette thèse quelque audacieuse et douteuse qu'elle paraisse. En affirmant répondre à la demande des Lumières, le romancier polonais a désiré créer une héroïne capable de ne pas céder à la passion : "J'ai entrepris, écrit le frère de l'héroïne, de décrire la vie entière de Madame l'Echanson, car en n'y voyant ni la faiblesse de Julie, ni la détresse de Clarisse, mais les vertus réunies de ces deux dernières, le projet de commencer le récit par son enfance ne me semble pas mauvais. " (Krajewski 1786: 1-2)

L'auteur polonais prétend, en récrivant, avoir essayé d'améliorer l'œuvre de Rousseau. Il a décidé d'éliminer notamment la faiblesse de Julie, un des défauts qui faisaient de l'original une œuvre qui ne répondait pas à la demande des Lumières en Pologne, trop longue et peu utile aux lecteurs censés profiter de ses leçons morales.

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[11] Voir Z. Sinko, Z. 1968. *Powieść zachodnioeuropejska w kulturze literackiej polskiego oświecenia.* Wrocław-Warszawa-Kraków: Ossolineum, PAN, p. 187.

En effet, la *Nouvelle Héloïse*, lue dans le texte, a laissé un profond impact dans la conscience des Polonais et a suscité des opinions contradictoires. Comme l'écrit Zofia Sinko :

> "En ce qui concerne les opinions officielles, bien des gens considéraient ce roman comme nuisible parce que le rôle et l'importance de la passion amoureuse dans la vie de l'homme y étaient par trop exposés, que sa morale s'écartaient de la convention et que les convictions religieuses de Julie, présentées dans les dernières parties du livre y étaient nettement non orthodoxes. " (Sinko, 1976: 220)

La méfiance de l'abbé Krajewski à l'égard du roman de Rousseau se manifeste également dans son roman précité *Wojciech Zdarzynski*, par "des allusions renfermant une bonne dose de critique et d'ironie envers l'*Héloïse,* lecture des dames et des adolescents exaltés qui vivent les 'ardeurs de l'amour' copiées sur les sentiments de Saint-Preux" (Ibidem: 220).

A la lumière des précisions ci-dessus, il nous semble légitime de croire que l'auteur polonais considérait la *Nouvelle Héloïse* comme une œuvre digne d'être réécrite, mais légèrement impie, voilà pourquoi il a décidé de la "colorer", de la "teindre". Krajewski était conscient du collationnement de son roman avec *La Nouvelle Héloïse* et des risques qu'une telle comparaison peut lui procurer. Il s'attendait aussi à ce que la lecture de son roman jette désormais une lumière différente sur le roman de Rousseau parmi les lecteurs polonais. C'est pourquoi, en résumant à l'essentiel *La Nouvelle Héloïse*, il a orienté l'attention des lecteurs vers ce qui constitue l'atout de Madame Podczaszyna et en même temps le point faible de Julie, à savoir la question de la résistance à la passion. Pour y parvenir, Krajewski a également renoncé à la forme épistolaire du roman. Son choix a été sans doute dicté par une logique de composition, car, comme nous l'avons déjà mentionné, *Pani Podczaszyna* est le second tome de *Wojciech Zdarzyński* où le héros éponyme présente l'histoire de sa vie. Sachant que la lettre permet au scripteur de donner libre cours à son émotion et que son écriture déclenche une effervescence de sens, il a dépourvu l'héroïne éponyme de la possibilité de s'exprimer librement, il a refusé la voix à son amant ; en revanche, il a chargé le frère de

l'héroïne, un homme reconnu comme honnête, de raconter l'histoire de la vie de sa sœur. De cette manière, la forme de l'œuvre est conforme à sa signification. Or, le titre du roman proposé par Krajewski insistant sur l'état civil de son héroïne témoigne des intentions de l'auteur. En renonçant à l'emploi du prénom de l'héroïne dans le titre et en lui réservant uniquement le titre de son mari, l'auteur insiste sur une étape particulière de la vie de son héroïne : la vie conjugale. Le titre implique une femme qui déjà a achevé son développement, qui montre de la réflexion, de la sagesse et lui attribue une certaine dignité.

Zofia Sinko précise que si le roman polonais de la fin du XVIIIe siècle avait adopté notamment l'aspect du discours moralisant et éducatif de l'œuvre de Rousseau, *La Nouvelle Héloïse,* elle, est devenue pour les romanciers polonais au début du XIXe siècle, un modèle de composition (lettres) et de style. "A l'égal des *Souffrances du jeune Werther,* écrit-elle, l'histoire de Julie et de Saint-Preux a formé dans la littérature polonaise des modèles d'amour passionné" (Ibidem: 222).

Les romans de Kropiński et de Bernartowicz, ultérieurs de quelques dizaines d'années par rapport à *Pani Podczaszyna* de Krajewski, se rapprochent donc de *La Nouvelle Héloïse* non seulement par des liens thématiques mais aussi par des liens génériques : il s'agit dans les deux cas de romans épistolaires. La liste des thèmes communs aux deux auteurs polonais et Rousseau remplirait aisément une table des matières. La comparaison des titres suffit d'emblée à mettre en relief le jeu d'intertextualité. Si nous envisageons l'équivalence des titres des deux romans étudiés : *Julie, ou la Nouvelle Héloïse* de Rousseau et *Julia i Adolf* de Kropiński, nous découvrons de suite que les deux personnages féminins des romans en question portent le même prénom[12]. L'idée d'indiquer un parallèle entre les destinées des

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[12] Maria Jasińska remarque que par l'inspiration de *La Nouvelle Héloïse*, Julie, en tant que personnage principal du roman sentimental, intervient à plusieurs reprises : la Julie du roman de Kropiński, la Julie du *Comte Ostroróg (Hrabia Ostroróg)* et des *Tristes mémoires de Casimir malheureux* de Przemycki. Jasińska souligne que l'amour sentimental du jeune Doświadczyński est adressé à Julianne, aussi des adversaires postérieurs du sentimentalisme, comme Skarbek dans *Chwila Wesołości* (*Un instant de gaîté*) ou Kraszewski dans *Cztery wesela* (*Quatre mariages*) qui baptisent les héroïnes, quoiqu'elles soient tout à fait opposées, du même prénom

deux héroïnes paraît très nette. La suite des titres nous montre aussi le modèle proposé par Rousseau : *Julie, ou la Nouvelle Héloïse. Lettres de deux amans habitans d'une petite ville au pied des Alpes* qu'on lit à travers le titre polonais : *Julie et Adolphe ou l'amour extraordinaire de deux amants au bord du Dniestr*. Les deux prénoms coordonnés dans le titre de Kropiński placent au centre de l'intérêt des lecteurs un couple dont les relations, tout comme dans le titre de Rousseau, sont précisées par la suite : amants. Kropiński renonce à employer un référent formel dans le titre et propose à la place *l'amour extraordinaire,* un opérateur événementiel, pour reprendre la terminologie de Léo H. Hoek (Hoek 1981: 118). En revanche, en précisant le lieu d'action, "les bords du Dniestr", l'auteur polonais se sert d'un opérateur spatial. Il faut remarquer que l'auteur polonais était, comme son "frère aîné" français, très adepte de la vie à la campagne, en accord avec la nature. Dans les titres de leurs romans, Kropiński et Bernartowicz ne font pas référence à la montagne ; en revanche, au fil de l'action le thème des montagnes polonaises est considéré comme un paysage favorable à l'ambiance d'un malheur intense. A travers l'image de la beauté sauvage des pics et des montagnes, d'un rocher nu, qui impliquent des états émotionnels, les auteurs rivalisent d'originalité. Les images du pays natal que connotent ces titres par l'évocation de deux fleuves, *Dniestr* et *Vistule*, visent, nous semble-t-il, à sensibiliser les lecteurs polonais, à éveiller ou maintenir un sentiment national à l'époque où leur pays était partagé.

Les deux romans épistolaires polonais, écrits dans les années vingt du XIXᵉ siècle, mais appartenant au contexte littéraire européen des Lumières, s'affrontent dès leur publication à propos du droit de priorité[13]. Si le titre du roman de Kropiński ressemble par sa structure à celui de Rousseau, c'est néanmoins le roman de Bernartowicz,

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(Jasińska, M. 1965. *Narrator w powieści przedromantycznej (1776-1831).* Varsovie: PIW, p. 171).

[13] Kropiński a accusé Bernartowicz de plagiat, ce qui n'était pas légitime, même s'il affirmait dans l'Avertissement que le manuscrit de *Julie et Adolphe* était passé par les mains de l'auteur du récit intitulé *Vœux déraisonnables* (voir Kropiński, L. 1971. "Autor do Czytelnika". *Julie et Adolphe. Polski Romans sentymentalny.* Textes établis, présentés et annotés par Alina Witkowska. Wrocław: Biblioteka Narodowa, p. 4).

Nierozsądne śluby. Listy dwojga kochanków na brzegach Wisły mieszkających (Les vœux déraisonnables. Lettres de deux amants habitant les bords de la Vistule) [1820], qui s'inscrit à proprement parler dans la tradition du genre. Le langage employé par Bernartowicz dans le titre rappelle celui de Rousseau et des autres romanciers, suivant la tendance de l'époque. Le référent formel "Lettres" est suivi de la mention d'un opérateur actantiel et géographique. La formule employée par Bernartowicz : "recueillies par F.B." élimine la personne de l'auteur ; le rôle autoritaire du narrateur est voilé, bien que les initiales l'indiquent implicitement. Quant à l'auteur de *Adolphe et Julie,* il renonce dans le titre déjà à la fiction d'authenticité. D'un côté, la structure du titre choisi par Kropiński ressemble à celle du XVIIIe siècle en France, et de l'autre elle intègre de nouvelles formes.

Les métadiscours des préfaces d'*Adolphe et Julie* et des *Vœux déraisonnables,* présentent deux tendances différentes. L'auteur du premier, Kropiński, assume son travail, l'auteur du second, Bernartowicz, navigue entre le caractère authentique et dénégatif du métadiscours.

En ce qui concerne la préface de Kropiński, elle se distingue à beaucoup d'égards du métadiscours des romans français du XVIIIe siècle. Le roman possède trois discours : l'Avertissement, l'Introduction et l'Épilogue. La première intervention de Kropiński, dans l'Avertissement, permet de qualifier ce paratexte d'auctorial assomptif et original pour reprendre la terminologie de Genette. L'auteur s'identifie à son œuvre, avoue avoir écrit le texte qu'il qualifie de *roman* en 1810. Ensuite, il justifie la publication en présentant son objectif et les sentiments qui l'ont dirigé :

"J'ai écrit ce roman en 1810, et ceci pour des raisons multiples comme, entre autres, celle disant que les dames de l'époque trouvaient notre langue incapable de rendre des sentiments tendres d'un amour délicat, ce pour quoi la langue française, notamment dans la *Nouvelle Héloïse*, semble avoir été créée
[…]
En présentant mon travail au public, je n'ai qu'un seul objectif, un seul désir, que les Polonaises, ayant goûté au langage originaire, le protègent contre une influence imposante de la

langue étrangère qui forge des mœurs étrangères, des expressions, des goûts et en définitive la conversion de la nation […]." (Kropinski 1971: 3)

L'objectif de Kropiński était de répondre à une opinion commune du beau sexe pour qui la langue polonaise n'était pas en mesure de rendre des sentiments tendres d'un amour délicat pour laquelle la langue française, notamment celle de la *Nouvelle Héloïse*, semble avoir été créée. Par cette œuvre, l'auteur tient également à instruire les autres en mettant en lumière les possibilités de la langue polonaise et à mettre celle-ci en valeur. La référence directe à la langue française et à une œuvre concrète dont la langue excelle dans l'expression des sentiments est un grand défi. L'auteur polonais veut rivaliser avec son maître, Rousseau, et veut éveiller dans la société polonaise un sentiment national. L'enjeu n'est pas facile, car à l'époque la "haute" société polonaise adopte la langue française comme sienne, elle cherche des modèles dans les mœurs françaises. Cet objectif suprême que se propose d'atteindre Kropiński traduit le rejet de la prétention à l'authenticité du recueil. Dans ce paratexte, l'auteur n'explique pas non plus la provenance des lettres. En revanche, il donne au lecteur le droit de juger la composition et le style de son œuvre. Il précise pourtant que c'est le cœur et non pas la raison qui doit juger les écrits du cœur. Il y a également un accent personnel à la fin du métadiscours où Kropinski dément avoir jamais cherché des idées chez les autres et fait une allusion à l'auteur des *Vœux déraisonnables* en insinuant un plagiat.

L'identification de Kropiński avec son roman revient dans les discours initial et final du roman. Les deux, le prologue et l'épilogue, se situent à la frontière du texte et du paratexte. L'intervention d'un narrateur « omniscient » dans le prologue relate l'histoire de la famille de Julie, situe l'action dans le temps et l'espace. Le narrateur connaît en effet l'histoire entière des deux amants ainsi que le sens moral du recueil. Les lettres, qu'il annonce à la fin du prologue, devraient donc relater cette histoire close. Ainsi, une fois de plus, l'auteur renonce à la fiction d'authenticité, à la spontanéité du processus sentimental qui n'est maîtrisé par personne, et à des surprises. L'épilogue du roman, qui ne revêt plus la forme épistolaire, manifeste aussi l'intervention du narrateur qui aurait dû s'inspirer de *Werther*.

En ce qui concerne le métadiscours de Bernartowicz, il est aisé de distinguer des emprunts à la tradition du XVIIIe siècle. Tout d'abord, le rôle autoritaire du narrateur est très réduit dès le titre du roman. Sa structure est également différente de celle du roman de Kropiński. Le roman s'ouvre par un "Avertissement" dont nous avons déjà lu la première phrase dans le métadiscours de Rousseau ou de Crébillon fils :

> "Que ces lettres soient vraies, ou factices, il ne m'intéresse pas de savoir pour quoi le Lecteur les prendra, mais qu'elles le réjouissent ou l'ennuient, j'avoue que cela m'importe beaucoup, c'est pourquoi, j'ai entrepris de dire quelques mots au début. – D'abord, j'ai l'honneur d'avertir que je les ai recueillies pour moi-même. – Les aimables amis donnent parfois des soucis. Quiconque veut les juger par leur style, trouvera matière à me faire des reproches, or, je me permets de préciser que lorsque l'homme s'exprime dans un état de bonheur ou de malheur, il oublie les règles de la grammaire, encore plus celles du langage soigné. D'ailleurs, qu'on me critique ! Mais si celle dont le souvenir a dirigé ma plume trouve dans ce recueil au moins une image du passé, si elle y trouve du plaisir et de la joie, je serai alors trop heureux de l'avoir publié. " (Bernartowicz 1971: 131).

Le début de ce discours est en effet dénégatif : l'auteur ne se préoccupe guère de savoir si le lecteur trouvera les lettres authentiques ou fictives. En revanche, il tient à l'intérêt de ce recueil de lettres, il semble que la lecture lui ait procuré un grand plaisir, c'est pourquoi, il précise qu'il les avait rassemblées pour lui-même. Ce langage rappelle celui de Rousseau qui se demandait dans la préface, en parlant de son livre : "A qui plaira-t-il donc ? Peut-être à moi-seul…" Aussi Bernartowicz répond-il à l'avance aux critiques de la part des "Aimables amis" qu'une telle œuvre pourrait susciter. Cependant, la critique littéraire à laquelle étaient soumis les écrits des auteurs polonais au début du XIXe siècle n'était pas de la même importance qu'en France. Évidemment, les pionniers polonais de ce genre, Kropiński et Bernartowicz, n'étaient pas en mesure de prévoir l'accueil de leurs œuvres dans la société qui se plaisait à lire les romans étrangers en version originale. Le succès fut pourtant immense. Les

témoignages de l'époque relatent les images de lecture collective du roman de Kropiński qui provoquent les larmes, même chez les hommes. Bernartowicz plaide pour le style des lettres, les fautes de grammaire ou le langage peu soigné – tout comme les "éditeurs" français au XVIIIᵉ siècle – il s'agit des moyens courants de la topique d'un manuscrit authentique.

La signification des romans de Kropiński et de Bernartowicz concorde aussi avec leur forme épistolaire qu'ils empruntent volontiers à la tradition des Lumières en France. Il s'agit dans les deux cas que les héros puissent parler le langage du cœur. Les romanciers remplissent ainsi un vide dans le domaine de "la connaissance du cœur humain" dans la littérature des Lumières en Pologne. L'expression linguistique des la passion, sous forme de lettres, permet aux protagonistes de rendre leur amour vrai et réel. Cependant la passion dans ces deux romans ne se réalise que par la mort des amants et elle acquiert ainsi une dimension mystique. C'est « un amour extraordinaire » comme le précise l'un des titres de romans. De leur vie, les amants ne connaissent le paroxysme de la passion que dans les chagrins de l'amour.

Le roman de Julian Ursyn Niemcewicz, publié en 1822 et dont la poétique du titre – *Lévi et Sarah ou les lettres de deux amants* – emprunte visiblement au modèle de Rousseau, est sans doute un cas singulier, vu les problèmes sociaux qu'il présente. Les paratextes où l'auteur a clairement marqué ses objectifs, la forme des lettres qui répondent fidèlement aux lois du mimétisme formel, un langage spécifique constituant le reflet de son milieu et notamment la morale qui s'en dégage, ont de quoi attirer l'intérêt de tout chercheur.

Dans son avis au lecteur, Niemcewicz ne cherche point à tromper le lecteur en matière de la provenance des lettres, car il n'en parle pas. Il le consacre en revanche pour instruire le lecteur de la situation du peuple juif en Pologne. Quelques données statistiques ("le peuple juif constitue 1/6 de la population") et informations concernant les coutumes tracent une image péjorative et un phénomène dangereux pour la langue et l'identité polonaises. Le second paragraphe de ce paratexte renvoie le lecteur aux travaux des auteurs polonais et allemands qui, en se prononçant sur la question, ne cherchent pas à persécuter le peuple juif et tiennent au contraire à solliciter un sentiment de compassion envers ce dernier. En se proposant de décrire

les relations polono-juives, Niemcewicz démontre que la communication interculturelle dans les société et littérature polonaises se borne à de nombreuses incertitudes et difficultés.

Les romans polonais de l'époque prouvent que la communication littéraire et culturelle prend des aspects différents : d'un côté, les romanciers polonais prétendent améliorer l'œuvre originale ou du moins être aussi dignes d'intérêt qu'elle, tout en restant objectivement inférieurs ; de l'autre, ils sont guidés par des objectifs plus élevés. Toutes les initiatives et tentatives de réécriture du roman épistolaire français dans la littérature des Lumières en Pologne dont il est question ici, mais aussi celles qui ne constituent pas l'objet de notre analyse tiennent à la morale, se proposent de plaider en faveur de la langue et la culture nationale, témoignent des élans patriotiques et traitent des problèmes sociaux liés à la rencontre des cultures diverses (Niemcewicz).

Les romanciers polonais affirment à leur façon que le texte sur lequel ils s'appuient a eu du succès. Ils manifestent une relation entre leurs propres textes et le roman de Rousseau, mais en même temps ils cherchent à ce que leurs romans soient lus comme des œuvres qui se justifient d'elles-mêmes en acceptant le risque que le lecteur en perde le plaisir spécifique d'une lecture intertextuelle.

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Chapter 8
Internet, Computer-Mediated Communication and Social Capital. Challanges and Perspectives

Anabella-Maria Târnovan
„Lucian Blaga" University of Sibiu

Abstract

Social capital has become an attractive framework for understanding the implications of Internet and computer mediated communication use for political, social and economic development. Yet, while important progress has been accomplished, there are still several lacunas in social capital research and implicitly in understanding the implications of Internet, computer mediated communication and social media for social capital. The purpose of the present chapter is to address some of these challenges and to introduce a critical communication-centred approach of social capital. It is believed that this new perspective may cast a new light over the complex mechanism of social capital production, reproduction and maintenance in the online era and open new paths in social capital theory and analysis.

*Keywords***:** social capital, social networks, computer-mediated communication, Internet, social development

1. Introduction

The rapid development of information communication technologies (ICT) has built new unprecedented opportunities for individuals, organizations and for society at large. Entrepreneurs start and/or grow their business online, corporations establish partnerships across countries and sectors, individuals advance their own projects and become successful entrepreneurs, people with same values and beliefs build communities, coordinate social movements exceeding barriers of time and space (Castells, 2009) and some even build and live a „Second Life".

Meanwhile, others struggle to survive. We continue to live the crude reality shaped by problems affecting society at a large scale, such as growing criminality, poverty, access inequality, the limitation of resources etc. While economic, political and social actors work hard to design more and more sophisticated strategies to grow businesses, persuade voters or implement projects, still millions of people struggle with famine, poverty, mortal diseases and lack of minimal subsistence resources, let alone access to modern information and communication technologies.

This reality marked by contradictions and polarization has brought on the agenda of academics and practitioners the necessity of understanding the social, political and economic consequences of network communication and Inernet use. It has equally raised questions regarding the opportunities or threats of the virtual world for people, organizations and society at large.

The technological communication revolution and the growing importance of communication and communication networks has been acknowledged by several distinguished scholars of social sciences in their approaches of society the development of which, has been irreversibly marked at global scale by technological progress and has generated accordingly diverse labels such as *informational society* (Bell 1976), *technocratic* or *programmed society* (Touraine 1971), *knowledge society* (Drucker 2010) and more recent *network society* (Castells 1996, 2004, 2010).

One way to understand society and social development in relationship to the communication revolution is through the "lens" of social capital theories. In essence, how can we understand social capital as related to the communication revolution and the proliferation of a new type of social networks and communities in the virtual environment, which as suggested by some studies, complement the ones existing in real life?

2. Social Capital for Development

The last two decades have been marked by the growing importance of the social capital concept, which appears to be one of the most resonant scientific concepts in political, social and economic thinking and development. There are at least two main reasons for the

growing academic interest in social capital theories: (1) the limits of existing social and economic theories and models (Ostrom, 2009: 17) (2) the big promise of a new multidisciplinary concept to provide answers to dilemmas in social, economic and political thought.

Social capital theories suggest understanding social relationships and networks through the lens of embedded resources which individuals, communities and society can benefit from. Social capital broadly refers thus to the value of social relationships, complementing financial, cultural and human capital (Bourdieu 1986; Coleman 1988; Putnam 1993, 2001; Lin 2004, 2008). Put simple, social networks bring benefits to both individuals and collectives – groups, communities, and society.

To date, four main approaches can be distinguished in social capital theory and research: Pierre Bourdieu's social constructivist approach (1986), James Coleman's rational choice approach (1988), Robert Putnam's collective action and civic engagement approach (1993; 2001) and Nan Lin's network approach (2004; 2008).

From a *social constructivist perspective*, Pierre Bourdieu (1986) proposes a concept firmly anchored in his theory of practice, based on *habitus* and *field* that is on the dispositions of social actors to construct and maintain valuable social networks. By taking a different position Coleman (1988), also known as main proponent of *rational choice theory*, introduces the social capital concept as an instrument of reconciliation between two intellectual streams –the sociological stream and the economic stream by applying to social capital a purposive rationality. Robert Putnam (1993; 2001) seeks to provide and answer to *collective action* and *civic engagemet* dilemmas and to understand the causes of poor institutional performance and takes a distinct approach, arguing that social capital is determined by trust, social networks capability and civic engagement (voluntary associations). More than that, as a result of a longitudinal analysis of civic engagement in the United States of America Putnam suggests that the decline of social capital is the cause for the poor democratic performance as witnessed in the last years. Consistent with Coleman's view, Putnam underlines the importance of the public character of social capital and suggests that its value resides in the capacity of the whole network to perform as a result of trust built through active participation. Nan Lin (2004) is the first to propose a structural

network theory of social capital centered on the intrinsic value of social networks which, if mobilized produce benefits for social actors. Lin explains the social capital mechanism by employing arguments of transactional rationality, which directs the calculation of costs and benefits in social relations, suggesting an affiliation pattern based on criteria such as prestige, social recognition, hierarchical positions an the like.

Despite of the academic enthusiasm for social capital or precisely because of it, scholars did not succeed in clarifying essential aspects in social capital theory and research. The different theoretical foundations of social capital anchored in different lines of thought have caused several confrontations around the social capital concept resulting in the inconsistency of further approaches, which have remained unresolved until the present (Coradini 2010). Furthermore, due to its multidiscipliary character, the social capital concept has been rapidly adopted by scholars from various disciplines – economics, political science, sociology, pshycology. The scholarly efforts to conceptualize social capital have thus resulted in various definitions, still subject to debate on the scientific arena, which has, inevitably, caused further operationalization and measurement confusions. The only common aspect generally agreed upon, up to the present, is that *social networks have value for individuals and collectives*.

Social capital is the „sociological superglue of society" (Putnam 2001:3), creating solidarity, social cohesion, facilitating collaboration and collective action, while simultaneously building bridges across networks and relationships and fostering consequently, economic and social development.

The various forms and dimensions of social capital have major implications for micro- meso- and/or macro-level dimensions of socio-economic progress. Robert Putnam (2001) showed that the decrease in social capital during the last 50 years lies behind America's poor performance of government and social institutions and tried to explain the benefits of social capital for democracy. Woolcock and Narayan (2000) and Narayan (1997, 1999) argued that social capital theories inform us on how poverty might be reduced in the Third World by enhancing social capability and by accessing resources through networks. Others have linked high social capital

levels with health benefits or social support (Hlebec *et al.* 2006) or finding a better job (Lin 2008). And the list can go on.

Of particular interest in socio-economic development is the distinction between *bridging* and *bonding* social capital (Putnam: 2001), referring to different types and patterns of relationships which have different functions. As in the case of the parent concept –social capital- the main challenge lies in reaching an agreement over what exactly bridging and bonding social capital stand for.

In Putnam's view (2001), bonding social capital stands for social groups built around strong ties – close friends - while bridging social capital refers to weak ties – acquaintances. In Putnam's view, both bridging and bonding social capital can have positive outcomes for society, there are however several differences in this respect. To assert the distinct utility of the two forms of social capital Putnam employs Granovetter's (1983) argument on the value of weak ties and Briggs'(1997) explanation that bonding social capital is good for "getting by " while bridging social capital is good for "getting ahead".

Bonding social capital is to be grasped in rather inclusive and inward looking groups, which promote in-group loyalty and on the other hand out-group antagonism while bridging social capital is created in outward looking, exclusive networks, which help bridging cleavages (Putnam 2001: p. 23). Bonding social capital is considered to generate solidarity and reciprocity while on the other hand the bridging type is useful for access to new, diverse resources and facilitates the diffusion of information and innovation

Table 1 Differences Bonding and Bridging Social Capital – Robert Putnam (2001)

Social Capital Dimension / Social Capital Specificities	Bonding Social Capital	Bridging Social Capital
Network structure	Homogeneous	Heterogeneous
	Strong ties	Weak ties
Characteristics	Inclusive	Exclusive
	Inward looking	Outward looking
Outcomes	Building Exclusive identities	Building Inclusive identities
	Narrower Selves	Broader identities
	Useful for "getting by"	Useful for "getting ahead"
	Reciprocity and mobilizing solidarity	Linkage to external assets and innovation diffusion
	In-group loyalty Out-group antagonism	Bridge cleavages

Nan Lin (2008) employs the homophily [14] principle and suggests understanding bridging and bonding social capital in terms

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[14] The *homophily principle* was first introduced by Lazarsfeld & Merton (1954) and refers to the refers to the degree to which individuals interact with others with whom

of the degree of homophily/heterophily present in the network. In this view bridging and bonding refer to one single dimension of social capital. Naturally, taking different approaches, researchers came up with different measures of bridging and bonding social capital.

To sum up, social capital is a promising concept which has attracted the interest of scholars from different disciplines. Economists recognize its implications and potential for several dimensions of socio-economic development and political scientists regard social capital as an essential pillar for democracy. Social capital appears thus to be a valuable umbrella for understanding political, social and economic issues in society as well as their interplay. Notwithstanding several dilemmas remain unresolved, posing important challenges in social capital theory and research.

3. Internet and Social Capital Research – State of the Art

The rapid development of information communication technology, the spread of the Internet and the increased use of social media and computer mediated communication has directed the attention of social science scholars towards the social consequences of internet use. Among others, one research approach has been to understand the implications of Internet and computer mediated communication and social media (particularly social networking sites) for social capital.

Departing from its potential for both individuals and collectives, one central concern was and still is to understand whether the use of Internet, online communication and social networking sites has negative or positive consequences for social capital. In other words, does Internet increase or decrease social capital? In the attempt to answer this question, three different views emerged (Katz & Rice 2004; Wellman *et al*. 2001): (1) the optimists or the increase advocates (2) the pessimists or the decrease view (3) the moderates or the supplement view.

The optimists envision a great potential in online communication, social networking sites and virtual worlds to increase social capital. From this perspective it is argued that computer

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they are similar in certain attributes (e.g values, status)

mediated communication surpasses space and time boundaries, facilitating social interaction, community participation and civic engagement (Rheingold 2000; Shah *et al*, 2002; Hampton, Lee & Her 2011; Brandzaeg 2012). At individual level studies suggest that online communication and virtual social networks are associated with several personal benefits such as subjective well-being (Ellison, Steinfeld, Lampe 2007), emotional support (Greenhow, Robelia: 2009), access to resources (Rice & Barman-Adhikari 2013; Târnovan 2013; Ellison *et al*. 2014;) development of personal social relationships and networks, particularly bridging social capital (Haythornthwaite 2002; Ellison, Steinfeld, Lampe 2007; Ellison *et al.* 2014).

The moderates, while acknowledging new opportunities and benefits created by the expansion of networked communication in the online environment, adopt a more careful position. In this view, online interaction does neither increase nor decrease social capital but rather it complements it (Wellman *et al*. 2001; Wellman, Boase, Chen 2002, Hlebec *et al*. 2006; Vissers *et al*. 2012). At the opposite extreme, the pessimists warn that internet use will remove the focus of individuals from real life even more and will decreasing offline interactions and personal communication, decreasing social capital (Kraut *et. al.* 1998, Nie, Erbing 2002).

Another research interest of scholars has been to understand how the use of Internet and network communication impacts bridging and bonding social capital and the associated benefits. Research is still in its early stages and the implications of computer mediated communication in this respect remain rather unclear. On one hand studies suggest that the virtual space is fostering the creation of bonding social capital by providing an additional means of communication and association with similar others (Wellman *et al.* 2001) while on the other hand several research conducted shows that the virtual world, due to the features of communication platforms developed, enables the activation of latent ties and maintaining relationships with weak ties (Haythornthwaite 2000; Haythornthwaite 2002; Hampton, Wellman 2003; Ellison, Steinfeld, Lampe 2007; 2011). According to several studies the virtual environment networks appear to be constructed as the interplay of bridging and bonding ties is present (Williams 2006; Hlebec *et al*. 2006; Beaudoin 2011; Mesch 2012). It appears however that according to research findings obtained

so far, the online communication while highly useful for maintaining strong ties and friendships has an even more important potential for creation of bridging social capital.

Another way to understand the impact of Internet and computer mediated communication on social capital has been by differentiating between the online and the offline environment. "What if Putnam is only measuring old forms of community participation while new forms of communication and organization underneath his radar are connecting people?" ask Wellman *et al.* (2001) and point towards a new type of social capital – network capital. Williams (2006) also criticized the lack of coherence in the approach of ICT's impact on social capital and suggested to distinguish between online bridging/bonding and offline bridging/bonding social capital because in his view it is very well possible that the two environment hold differentiated potential so that in some cases the online social capital might bring a value that obscures the loss in the offline environment.

Rheinhold (2000) and Norris (2002) suggest that the new technologies enable the creation of communities - groups, associations, organizations- based on shared interest and like-mindness. Resnick (2004) recognizes the potential of ICTs for reconstructing social capital and introduces the concept *sociotechnical capital* which he defines "productive resources that inhere in patterns of social relations that are maintained with the support of information and communication technologies". In Resnick's view sociotechnical capital is impersonal because "affective communication is more difficult through ICTs than face to face", yet it may yield important benefits and can help overcome dilemmas of collective action precisely because ICTs "can bridge time and distance".

Similar Acevedo (2007) refers to a type of social capital specific to the network society, and attempts to develop Wellman's (2001) network capital concept in the light of "the rise of the Web 2.0 phenomenon". For Acevedo (2007) network capital is a result of cooperation via electronic networks, it is largely produced by volunteer networks, it is generated by people organized in virtual communities, it is produced from asynchronous communication, is related to knowledge creation, it favours participation of people in matters of common interest giving rise to a global civil society. From this perspective traditional development projects can be result of

"networked nodes with well-defined individuals and collaborative tasks provide inputs and resources to achieve the project objectives" with the aid of the Internet. In other words Acevedo (2007) invokes the power of network and argues that new communication technologies can and do facilitate engagement of all stakeholders and the collaboration among them and argues that social capital in the network society is created in an online-offline interplay.

4. Social Capital in the Online Era - Challenges for Future Research

I have presented above the main trends in social capital and Internet related research. Current research focused on social capital in relationship with virtual communication networks has opened new avenues to be pursued. Also, important progress has been made in understanding the social implications of the diffusion of Internet, social media and computer mediated communication. It is however equally true that the studies are still in many respects disparate and entail both conceptual and methodological differences and inconsistencies. This is not at all surprising, given the rapid and sinuous development of social capital concept and theories.

In the remainder of this chapter I will discuss some of the main challenges and limitations related to this line of research. As I have already stressed in the beginning of this article, social capital is an umbrella concept for multifaceted aspects of social interactions, networks, relationships, collaboration, collective action and their social outcomes at individual and collective level. Yet, because social capital encapsulates complex phenomena, it is a problematic concept from its very roots. Inevitably, the unresolved conceptual and theoretical dilemmas related to social capital have been perpetuated in studies aimed at understanding the implications of Internet and computer-mediated communication use for social capital.

Some of the most important problems, in the present opinion, are simple and to be found at the grassroots. First, since there is no generally accepted definition of social capital, nor a unified understanding of the complicated social capital mechanism, scholars rarely assume a clear perspective as departure point in their research. In addition, from a methodological point of view, clear measurement

indicators still require further development. „One of the greatest weaknesses of the social capital concept is the absence of consensus on how to measure it", argues Francis Fukuyama (2000: 9). As a natural consequence studies concerned with the implications of Internet use for social capital often measure quite different things based on the social capital encompassing umbrella. As underlined in the previous section, some scholars analyse individual-level social capital (peer to peer interaction, time spent with friends, number friends etc) while others look at collective level social capital (civic engagement, community ties, virtual communities etc.). Some studies focus on the effects of Internet use for traditional (offline) social capital while some concentrate on the emergence of a new form of social capital (online social capital) and finally, others try to differentiate between online and offline social capital. A more systematic approach of social capital, Internet and computer-mediated communication use would yield important benefits for this line of research.

Secondly, the review of the studies on social capital, Internet and computer-mediated communication reveals a preponderant functionalist perspective present in this line of research. Scholars concentrate on the role of Internet to increase or decrease political participation, civic engagement or community participation, without attempting to raise other questions related to democracy and communication. Concepts such as public, public debate or public sphere remain rather in the shadow and are only marginally approached by social capital scholars, if at all. Also, issues of power, empowerment, equality/ inequality, individual or collective capability, freedom or lack of freedom thereof, are left out of the academic debate concerned with the implications of Internet, computer-mediated communication and social media.

Even if we distinguish between four main approaches in social capital theory – Bourdieu's (social constructionist), Coleman's (rational choice approach), Putnam's (civic engagement approach) and Lin's (2001; 2005) network theory of social capital – scholars rarely consider the different lines of thought underlying the theoretical foundations of social capital. Indeed, all these approaches point towards the value of social networks and relationships but they provide different explanations on how exactly this value is

constructed, accumulated, reproduced etc. In general, studies are based on general definitions or statements related to social capital without questioning their larger philosphy or without assuming a clear perspective and the corresponding research framework.

An analysis of 50 articles published between 2006 and 2014 shows that we can differentiate between 3 types of articles: (1) based on definitition attributed to at least three of the four main social capital theorists (2) based on Putnam's view and definition of social capital (3) not referring to any of the founding theorists of social capital but on secondary sources (mainly the studies of Ellison *et al.* and Wellaman *et al.*). Advancing research based on two, three or even four main social capital theorists – exponents of different schools of thought- without any argument will lead to what Solow (2000: 6) once called „casual empiricism" on one hand and to important confusions in social capital research on the other hand. By casual empiricism I refer to those studies which in the absence of a clear understanding of social capital approaches, inevitably fail to coordinate theory and research, let alone interpretation of findings with corresponding theoretical accounts. Furthermore these „melting pot" studies perpetuate a rather general understanding of social capital – value of networks - without providing it with the needed solid foundations. Not least important, the mere enumaration of social capital main theorists without any critical disscussion and/or without assuming a line of thought is making it difficult to advance in both theory and practice of understanding the implications of Internet and computer mediated communication for social capital and social development.

As I have already pointed out, there is no doubt that part of the problem lies precisely in the founding approaches of social capital. As Putnam (2001: 23) once correctly pointed out "like researchers on global warming we must do with the imperfect evidence that we can find not merely lament its deficiencies". This might be true, yet it is our job as researchers to clarify and resolve both theoretical and research problems, instead of setting them asside and continue research in uncertainty. To date we only have one social capital theory aimed at explaining the complex mechanism of social capital. Without the shadow of doubt new, alternative theories are needed to advance in the social capital field of study.

Third, current research focused on Internet and social capital has to date mainly reproduced a preponderantly economic view of social capital production, maintenance and accumulation in the online era. This pattern can be easily grasped precisely in the attempt to understand social capital in the context of the communication revolution predominantly in terms of benefits of friends, size of friends network, benefits of weak ties, reduced transaction costs in relationship maintenance, and similar. To be sure this dominant economic view of social capital has initially been constructed by its founding theories and the rich body of social capital theory and research: (1) by attributing an instrumental rationality to social capital and (2) by building on the Marxist origin of the term "capital".

The instrumental view of social capital has indisputably brought a high value to the entire scientific community and practitioners, but has simultaneously weakened social capital theory and practice. Maybe the best evidence is to be found in the harsh critiques from some of the most reputable economists: „Why social capital?...an attempt to gain conviction from a bad analogy" (Solow 2000: 6) argues Professor Solow.

Scholars involved in researching the social consequences of communication networks and Internet use, have adopted this view without filtering it through a critical lens. The unfortunate combination of rigour deficit and the propensity to conduct studies within reach has thus continued to maintain an instrumental light on social capital. The more friends you have and the more you *invest* in these relationships, the more benefits you have. This over-simplified and reductionist view of social capital eludes a priori more complex issues present in social relationships and networks related to struggles for power (Bourdieu, 1986, Castells, 2010) or social inequalities. It further, does not account for the dynamic nature of social capital which is rooted in social relationships, nor does it take into consideration the interplay of capitals in society (material, cultural and social capital) (Bourdieu, 1986).

Thus, while recognizing the validity of the economic view of social capital as well as their academic value it is argued that economic approaches are at best able to explain partially the complex social capital mechanism. This is even more conspicuous in the context of the communication revolution and the rise of a network society

(Castells 2004; 2010), when more than ever before social relationships, networks and communities are built based on shared values, beliefs and interests (Rheingold, 2000) and on the shared value of communication (Castells 2004). Additionally the perpetuation of an economic approach in social capital research has in the present opinion contributed to the limitation of the social capital concept and its development and will continue to do so in the absence of different perspectives and theories. This danger of a telling a single story of social capital must be overcome.

To sum up, the review of social capital and Internet literature has revealed three major limitations in this line of research: (1) a predominant functionalist perspective (2) a predominant instrumental approach of social capital (3) unresolved theoretical dilemmas and gaps. The challenges of researchers in this field will be consequently to overcome this limits and propose new perspectives and frameworks for understanding social capital in the online era.

5. Proposing a communicative approach of social capital

Departing from this theoretical and research stage, as well as from the limits identified above I take the task in proposing a critical social capital approach based on Jürgen Habermas' (1984) Communicative Action Theory. I translate the angle of analysis in the communication arena in the attempt to contribute to the foundations of the social capital concept from a communication science perspective. The present approach is intended to contribute to diminishing some of the theoretical lacunas identified in the social capital literature, by challenging the predominant instrumental rationality perspective of social capital. This perspective is believed to cast a different light over the social capital mechanism and the social capitalization processes in the online era.

It goes without saying that advancing a new social capital approach exceeds requires a careful and rigorous argumentation which exceeds both the limits and the purpose of the present article. Hence I will limit the present exposition to a brief outline of the proposed approach in order to raise some questions for future research. A more detailed discussion on the communication-centred perspective of social capital is available elsewhere (Târnovan 2013).

As argued above, social capital has been predominantly approached from an instrumental rationality angle, oriented towards maximization of benefits, based on investments with expected returns. Alternatively I propose understanding social capital through the lens of communicative rationality (Habermas 1984). In this view social capital is the outcome of social relationships and networks constructed based on communicative action in which the orientation is primarily towards reaching shared understanding, in the absence of other intentions of persuasion or manipulation. For the sake of clarity I suggest referring to this type of social capital as *communicative social capital* defined as *resources embedded in social relations, which as a result of communicative action and practices, individuals and collectives can benefit from*.

It follows that we can differentiate between *communicative* and *instrumental* social capital based on the rationality of the social action underlying the construction, maintenance, development and reproduction of social capital. *Communicative social capital* is rooted in shared understanding achieved communicatively and in the commons of the lifeworld (Habermas 1996) and is in essence the result of dialogic, horizontal, deliberative and participatory communication. *Communicative social capital* is essential for freedom of speech, equal participation in political, economic, social and cultural life, collective pursuit of goals based on consensual agreement, for the formation of communicative power and ultimately for empowerment of social actors. *Instrumental social capital* is based on social actions in which the orientation is towards optimization and maximization of individual benefits and is constructed strategically –communicatively or not. Instrumental social capital is essential for the economic advancement, individual or collective pursuit of benefits based on strategic actions and asymmetric power relationships. Communicative social capital is the main pillar of a society based on democratic principles and governance whereas instrumental social capital is the main pillar of a neoliberal capitalist society.

The value of a social capital approach based on communicative actions lies in: (1) overcoming important limitations in social capital theory and research identified precisely by the proponents of the social capital instrumentality themselves and (2) reframing social capital analysis by raising questions of ideology,

social justice, social inequality, social power, empowerment, freedom and/or capabilities.

It is argued that a perspective focused on communication, communicative action, communicative practices and communication networks is able to shed a new light over the reconfiguration of social capital in the online era, in the context of the emergence of the network society (Castells 2004; 2010). The issue at stake becomes thus to understand the implications of the development and diffusion of the new communication technologies and the rise of a new form of communication –mass-self communication (Castells 2009)- for these two fundamentally different dimensions of social capital (communicative vs. instrumental) and further implications as related to ideology, democracy, social inequality and social power. In Castells view (2009), the type of communication allows the transmission of messages from many to many and the self-direction and selection of messages (Castells 2009) creating capabilities and freedoms for the masses, through the empowerment of communication. Fuchs (2014) criticizes this optimistic view and questions the capacity of Internet to recalibrate power relations, underlines however the need for analysis of power and potential counter-power in the contemporary society. From an ideology standpoint, Fuchs (2014: 22) argues that it is important to question the implications of Internet, social media and computer mediated communication in "reproducing relationships of domination and oppression" (Kellner in Fuchs 2014: 22) and in exploitation of social relationships, networks and communities with the purpose of maintaining the domination of the capitalist ideology.

Consequently, from a critical perspective, following questions outline themselves in the attempt to understand social capital reconstruction in the online era: Which are the opportunities and threats of Internet, social media and network communication use for communicative social capital (re) construction? And which are the opportunities and threats to construct and reproduce instrumental social capital?

Further, how and under what conditions can social media serve as space for noncoercive and undistorted collective will formation? How and under what circumstances) do social media serve to mobilize social capital based on communicative action (shared understanding achieved consensually) for the pursuit of collective

goals? And how can these conditions be achieved (e.g. overcoming government and corporate control and digital divide)?.

What is the potential of social media and mass-self communication for the development of communicative power which ultimately contributes to the empowerment of social actors? It is important to understand how and under what conditions social actors succeed in their social change projects by mobilizing communicative social capital through mass-self communication and social media. Which are the threats and opportunities of social capital creation and mobilization online "in capitalist society, in which the control of resources is asymmetrically distributed" (Fuchs, 2014: 9)? For instance, how do corporations use communities of interest to transform them into brand communities? Or how do communities/groups of interest manage to resist the colonization by advertisers?

Such questions are inevitably linked to a more general problematic of media and (mass self)communication as resource. In other words, to what extent is communication in the online era a resource for liberation and emancipation from ideological domination, social inequality decrease and power recalibration? and to what extent is mass-self communication used as instrument of ideological domination, reproduction of social inequality and uneven distribution of power?

The above are merely some of the issues to be addressed in the attempt to understand the implications of Internet diffusion and use of computer-mediated communication and social media for social capital. It is however hoped that putting things into a different perspective will stimulate scholars to formulate other –maybe more specific – questions and to come up with case-studies and analysis to sustain their points of view. It is also hoped that the proposed approach will inspire scholars to engage in critical analysis of social capital in the online era by exploring various facets of Internet and social media as well as the different potentials of mass-self communication.

6. Conclusions and Discussion

The purpose of the present chapter was to address some of the important challenges related to the understanding of social capital in

the online era. Consistent with this aim, I have first introduced the social capital concept and I have tried to summarize the current state of the art in social capital and Internet research. Further I have highlighted some conceptual, theoretical and methodological limits in this line of research, which reflect in fact to a large extent the limits in more general social capital theory and analysis. I have thus argued that different perspectives are needed to overcome the identified limits as well as others which I have not been able to cover in this chapter. The main concern, as follows from the above discussion, is that in the absence of alternative solid perspectives in social capital research is increasing the vulnerability of the concept itself and of the existing social capital approaches. Finally I proposed a critical communicative perspective of social capital aimed at opening new paths in social capital theory and research, particularly in the context of the rapid development of information communication technologies.

While this approach is believed to contribute to social capital theory and analysis, further theoretical development is needed alongside alternative approaches. Not less important is revisiting existing social capital approaches and consolidating the foundations of this promising, yet controversial concept. All these are believed to contribute to the development of social capital theory and analysis and implicitly to increase the potential of these theories to serve their purpose that is contributing to building a good society.

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Chapter 9
Social, communicational and law responsibility in multinational companies

Bartłomiej Okwiet[1], Alina Țenescu[2], Adrian Nicolescu[3]
[1]Czestochowa University of Technology, Poland
[2]University of Craiova, Romania
[3]University of Craiova, Romania

Abstract: The following article presents the historical law basis of Corporate Social Responsibility and the most common definitions of it. Another part of the article presents the fuel company and its main activities in the area of CSR.

Keywords: CSR, enterprise, environment, safety

1. The historical background of CSR

The concept of Corporate Social Responsibility (CSR) first appeared in the 50s, however, for the 80's remained only a definition. During the '80s, researchers began to collect empirical data on the results of the CSR. Development of CSR in America began with a moment of decision by the Supreme Court that legalized corporate contributions and its impact on social issues. This decision caused a change in the perception of the level of responsibility by the American people and led to the first engagement of companies and enterprises in social affairs.

The first action of CSR activities were purely philanthropic, and very often based on personal benefits, they are rarely undertaken for the benefit of business for the company or enterprise. First of all, they were not considered as strategic activities, bringing substantial benefits to the company. Only in later years, when the event happened as an oil spill into the ocean from the Exxon Valdez oil refinery in 1989 and subsequent oil spill from the refinery, Shell's Brent Spar in the late '90s, when the corporations did not show any responsibility towards the society for the damage caused. As a result of this

indifference, these companies recorded a significant drop in income, because they began to lose customers en masse, as were seen as polluters of the environment. In response to the behavior of customers, many enterprises and companies began to consider CSR as an integral part of business strategy and lead the practice to implement CSR.[15]

The next event, which clearly showed that the poor CSR can significantly contribute to the decline in revenues of the company and its negative perception, were bound with Nike, Enron and Parmalat scandals. From that moment it became clear that a properly conducted CSR policy can contribute to achieve a significant competitive advantage in the market.

Other factors that caused that CSR has become an integral part of the activities that are strategic measures for enterprise development, are:[16]

- The impact of information technology which allows shareholders and consumers access to information and also allows for replacement,
- Increase professionalism of the NGO sector (Non-Governmental Organizations) allows to reveal and publish all the critical behaviors and offenses committed by businesses and corporations,
- The requirements placed on employers, employees responsible for conducting employment practices with the needs of companies to source highly skilled professionals from around the world
- The growing importance of theme of global warming and climate change, along with its impact on the consciousness of the shareholders on aspects of sustainable development.

On the other hand, in Europe, the approach to social issues was somewhat different than in America. In Europe social responsibility was the responsibility of governments and organizations whose main task was to take action in accordance with legal requirements. Therefore, the introduction of the concept of CSR into

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practice was many years later than in America. The explanation for this may be it is also in Europe, the implementation of the requirements of CSR by businesses was also much more difficult, were the cause of the strict regulations and restrictions that were formulated by the governments of European countries. In Europe, the responsibility initially was seen as an obligation to meet and not as a way to expand business[17].

Over the years, CSR has remained very controversial issue and being the subject of much discussion. One of the opponents of the concept of CSR is "The Economist", the newspaper says that since the beginning of a negative effect on CSR, in the 90's, said that CSR is just a temporary fad and practice of CSR, companies are only cosmetic changes in the nature[18]. However, at present, CSR has more supporters than critics, and the discussion on CSR has moved from purely academic considerations for having the nature of practical considerations, such as how to introduce CSR Today, CSR is understood as a central function in the business strategies of companies, including large energy companies resources are used to the idea of CSR. An example of this may be spending large corporations (an international) on CSR: GM issued 51.2 million dollars and Merck - 921 million dollars[19].

2. CSR Definition

Theoretical approach to CSR is based on the question for what companies are responsible and how they are motivated to accept this responsibility. According to the theory of Milton Friedman's, the only responsibility of business is to maximize profit (increase the value of the shares of shareholders), but today, there is the view that companies also have a social responsibility[20].

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Corporate Social Responsibility is a concept defined in various ways, as each author of economics defines them in its own way. One of the broader definition of CSR is the definition given by Vogel who sees CSR as: *"Policies and programs of private firms that go Beyond legal requirements as a response to public pressures and societal expectations"[21]*. Some sources stress the altruistic nature of the motivation to implement CSR, and also that the activities of companies in CSR is not only accepted by a group of shareholders, but they also expect the next steps. Another definition of CSR is the definition created by Business for Social Responsibility who understands CSR as: *"achieving commercial success in ways that honor ethical values and respect people, communities, and the natural environment"[22]*. However, the definition that summarizes the key aspects of CSR is the definition given by the European Commission in 2001, contained in the Green Paper: *"Social and environmental concerns in their business operations and in their interaction with their stakeholders on a voluntary basis. Being socially responsible mean not only fulfilling legal expectations, but also going beyond compliance and investing 'more' into human capital, the environment and the relations with stakeholders"[23]*.

It is also worth quoting the definition of CSR given by Kellie McElhaney'a, a professor at the University of California, who stated that: *"CSR is not about how you spend the Money – it is about how you the Money!*[24]"

The importance of CSR in maintaining long-term competitive advantage was confirmed by a person widely regarded as the "guru" in the field of management - Kotler, Drucker and Porter and Freeman. The European Commission also mentions CSR as one of the major

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Publishing Corporation 2003

[21] Baron D., *"Corporate Social Responsibility and Social Entrepreneurship",* Journal of Economics and Management Strategy 2006

[22] Bhattacharya C.B., Sen S., Korschun D., "*The Role of Corporate Social Responsibility in Strengthening Multiple Stakeholder Relationships: A Field Experiment".,* Journal of the Academy of Marketing Science 2004.,

[23] *"Promoting a European framework for Corporate Social Responsibility",* Green Paper, Commission of the European Communities 2001. http://eur-ex.europa.eu/LexUriServ/site/en/com/2001/com2001_0366en01.pdf

[24] Bueble E., *"Corporate Social Responsibility: CSR. Communication as an instrument to Consumer-Relationship Marketing",* Grin Verlag, Auflage 2008

factors affecting the competitiveness of the European economy. Even formed a company whose main task is to provide consulting services on CSR. Clearly, CSR is a business strategy is peeled by a majority of companies operating in the market.

3. Stages of CSR' implementation in the enterprise[25]

The first stage of implementation of CSR in the company is to define business objectives in the long term. After their definition, it becomes important to answer the following question: "why in relation to the above, defined objectives of the company the CSR is needed? ". Because the assumption of CSR is based on the socially responsible company that tries to maximize its profits and value both for itself and its shareholders (the investors), while respecting their work and ethical conduct. At the same time trying to minimize any negative effects of their activities. The company, along with the market, society and environment are the dishes together, therefore, introducing a measure to improve the condition of one of these elements, a positive impact on other elements may be expected. The same effect can be noted in the other direction - worsening the condition of one element, the other elements also deteriorate.

The second step is to define the implementation of CSR purposes but for business strategy and its shareholders. At this stage, the first action the company should define the term "sustainable development" - that is, a development that will be possible to achieve and maintain over a long period of time and which also will be beneficial for the environment - society, economy and environment. At this stage, companies must ask ourselves, depending on the nature of its activities, many questions that require answering. These questions in fact are part of the market analysis by which it may be that the conduct of business in its present form (without CSR) in the long run may become unprofitable. This analysis allows to define the company in relation to four areas:

- The company and the market - building company in accordance with the precepts of sustainable development, and issue clear message to all market participants on the

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[25] Based on „*Kompendium CSR",* Media Planet 2009

effects and consequences of actions taken by the company,

- The company as a place of work - building a culture based on dialogue with employees and addressing the needs of workers and their value in the company's strategy,
- The Company and Society - building relationships with society through dialogue, acceptance of feedback messages and the desire to establish cooperation,
- The company and the environment - minimizing any business activities that have an adverse impact on the environment, such as improvement of technology, keeping proper waste management,

CSR objectives should be closely linked with the strategic objectives of companies - their implementation should support business objectives and impact on minimizing the risks accompanying business activities. The ideal situation would be a situation in which the objectives of CSR leads to new business opportunities and lead the implementation of any kind of innovation in the enterprise. At this stage, it becomes important to also make a complete identification of the persons connected with the company (customers, employees, suppliers, contractors) and to determine the relationships between them and the company. This also applies to business relationships with governments, NGOs or the environment. With this identification will be possible to identify a group that has strategic importance for the company and by understanding their role in setting the company will gain more knowledge about the factors that significantly affect the success of the company.

The third step of the implementation of CSR is planning and benchmarking, this step is treated as a project and the company is prepared in accordance with the methodology used by various projects. The basic tasks and milestones are determined, a group of people responsible for implementing them are assigned and who is determined and how will be responsible for CSR after its implementation. It should be noted here that this step is treated as a project may take several months and his artificial acceleration may result in improper implementation of CSR will result in its malfunctioning. Useful tool in the implementation of this step may be to compare CSR with leaders operating in the same economy, the

environment or sector. It is here more to learn from "the best" than the same competitiveness.

Implementation and communication is the next stage of implementation of CSR. At this stage, after completion of the project of CSR, the next steps of actions and their effects should be communicated both within the company and outside. Adequate communication allows to create transparency and is the basis of an appropriate relationship with the environment. Lack of communication make it impossible to carry out the project or the continuation of activities which are socially responsible. Lack of communication leads to lack of capital base to build trust, so necessary to conduct effective business operations.

The last step is the evaluation of CSR implementation, monitoring and reporting. Evaluation covers all activities that relate to previously established goals. After the payment, all due to be presented to all interested parties and persons connected with the company. It is also important that the CSR strategy has found its permanent place in the communication that exists between employees and company.

At this stage there is continuation of the company in accordance with accepted principles of social responsibility. This activity requires a systematic monitoring and reporting of results. Monitoring may include the level of CO^2 emissions, waste and environmental response to the actions of the company.

Note, that the conduct of business in accordance with CSR requires consistency and continuous improvement. CSR is not only on increasing competitiveness, CSR is a strategy which results in greater competition but also more beneficial to the environment business. CSR ensures consistency of the company in the sphere of economic, social, ecological and ethical.

4. CSR in Polish Oil Concern Lotos

Polish Oil Concern Lotos is the result of the decision taken in 1971, starting construction of the refinery in Gdansk. Construction of the refinery was to be a response to costly imports of petroleum products from the west. In 1975, the refinery came first cargo of crude oil originating from the United Arab Emirates on the tanker

"Kasprowy Wierch". Currently, the activities of the Lotos Group focused on three main areas:

• Mining Area – Lotos Group is the only Polish company which conducts mining operations in the Baltic,

• refining – Lotos Group's activity in this area is focused on delivering to the market high quality products with optimal use of production potential. In order to increase the efficiency of this area, Lotos Group has pledged to implement the 10+Programme[26],

• commercial - the main objective of the Lotos Group in the area of this activity is to further strengthen its market position, achieving 30% share in the Polish fuel market by 2012 and to strengthen the image of a modern and dynamically developing company.

The mission of the LOTOS Group is an innovative and sustainable development in the area of exploration and extraction and processing of hydrocarbons, trade in products of the highest quality, ensuring sustained growth of shareholder value and achieving total customer satisfaction. Development which enables continuous improvement and use of potential employees, implemented in a responsible manner towards society, environment-friendly and consistent with the policy of energy security.

Lotos Group strives to be best assessed by oil company in the Baltic Sea region in terms of:
• the quality of petroleum products
• Quality customer service
• professional management

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[26] 10 + Programme is a strategic task of investment realized by Grupa LOTOS in the development of the company belonging to the refinery in Gdansk. In terms of scale and value is one of the biggest projects implemented in the Polish economy until 2010. Within the 10 + at the refinery in Gdansk created several new technologically advanced plant, which will effectively produce sought on domestic and foreign oil products of the highest quality. Its implementation will ensure an increase in national energy security, which will also contribute to diversification of supply sources and increasing their oil production. Sulfur-free fuel, reducing emissions of heavy metals and particulates as a result of the 10 + is a direct benefit to the environment. The scheme will significantly improve the competitiveness of the Group's largest production facility of LOTOS, and investment in infrastructure is outsourced Polish companies new opportunities for businesses and new jobs.

Lotos Group as a company operating in the area of fuel is received very negatively by the environment, because it is the oil companies are regarded as The Master polluters of the environment. Therefore, from the very beginning of its activity is trying to be a socially responsible company. The task group is to reconcile the various expected from both customers and society as well as shareholders and employees. Therefore, realizing what the company's primary task is to systematically increase its value, the company also draws attention to how it is pursued. CSR in Lotos Group is understood as a long-term management strategy, in which the company takes responsibility not only for financial performance but also the impact on the environment. Therefore, since 2003, Lotos Group is involved in the Global Compact initiative, following the guidelines as well as presenting their own practices in CSR. Participation in this initiative ensures transparency and is also the company's public commitment and willingness to submit to verification of the solutions. As a result of CSR policy in 2009, the company joined a group of 16 companies which are listed on the Stock Exchange within the index RESPECT[27].

The strategy of corporate social responsibility (CSR) is an undertaking given to the implementation of the Lotos Group, along with business strategy. Long-term strategy for social policy is not only a source of competitive advantage, but also complement and support the business strategy. This follows from the belief that the achievement of business objectives would not be possible without taking into account social and environmental objectives in relation to key stakeholder groups.

Social responsibility strategy of Lotos Group defines short and long term objectives, actions and measures of the following areas:
• human resource management,

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[27] November 19, 2009 after months of effort made its debut on the Stock Exchange Securities in Warsaw, the first in Central and Eastern Europe index of socially responsible companies – RESPECT Index. The idea underpinning the creation of the index, this award of companies which, in respect of social responsibility and sustainable development endeavor going well beyond their obligations under law and include an element of social responsibility internship in the business. The possibility of finding in the index are all companies listed on WSE excluding NewConnect and beyond WSE (dual listing).

- occupational safety and health,
- environmental protection,
- relationships with the local environment,
- Market Partnership,
- community involvement,

Lotos Group is one of the most dynamic oil companies in the Central European region and also one of the largest Polish companies. Responsibility for the environment, community, employees and contractors, and energy security of the country is seen as a duty to the company. Principles of corporate social responsibility are therefore permanently inscribed in the mission and values of the company.

5. Main Activities in the CSR Area

Below the main key activities of Lotos Group in the area of Corporate Social Resaponsibility are presented.

The company uses its facilities exclusively the best available technologies to preserve the purity of production, namely the systematic reduction of emissions, reduction of raw materials, energy and water, solid waste treatment and prevention of accidents. Implemented in the company monitoring system enables continuous monitoring of the environmental impact of the plant. Today Lotos Gropu is continuing its modernization program guides sewage treatment and containment facilities, which will reduce the level of pollutants emitted to the lowest possible today to reach the level. Thanks to this production company currently has the smallest possible environmental impact. According to an independent expert conducted in 2007, implemented in the Lotos Group projects in the field of the 10 + Programme do not cause significant deterioration of the environment in areas adjacent to the refinery, including sites belonging to the Natura 2000 network. The new investments will be used among other solutions such as dissipation of any leakage directly into the sewer system to prevent leakage of pollutants into soil and groundwater, an early warning sensor system for leakage apparatus, a closed drainage system, version of the device in a reduced volume of work, constant monitoring of sources pollution and low emission burners in furnaces.

Another way to reduce any negative impact on the environment is the philosophy of producing only safe products - high quality fuel with the lowest achievable disturbance to the environment and humans. As the first manufacturer in Poland, Lotos Group started to use in fuel additives, which ensure proper cleanliness of the intake of fuel and the combustion chamber and protect engines from corrosion, which ensures proper combustion of fuel and thereby reduces air pollution.

This year, the Lotos Group has been working with the Foundation for the Development of Gdansk University and provided financial support to environmental activities related to protection of biodiversity of the Baltic Sea. The transferred funds are to be purchased include equipment supporting protection against by-catch of porpoises.

The scale of involvement of LOTOS in the environment provide the best amount earmarked for this purpose. Environmentally friendly investments in 2008 amounted to approximately 225 million plz and accounted for almost 12% of all investments (1.911 billion plz).

Lotos Group's initiative directed towards the region of Pomerania in operation since 2005. Assumes cooperation with Regional Authorities of concern in the implementation of economic projects and major events located in the Pomerania region, promoting the metropolis and the region in Poland and the European Union. The initiative in January 2007 an agreement was signed between the presidents of Lotos Group Gdansk, Gdynia and Sopot and the governor and the Speaker of the province. The aim of the initiative was to create a platform for the development agreement and the Tri-Pomerania - both economic and social as well as cultural. The agreement provides for on-going communication between Lotos Group and provincial and local authorities on joint ventures of cultural and social life. The individual events are selected taking into account the social dimension and importance for the promotion of the Pomeranian region. Co-operation and care of the communities surrounding the refinery are entered permanently in the company's social responsibility strategy. The company is committed to local initiatives - both those that are used to solve local economic and social

problems, and those that support and promote the culture of the region in Poland and abroad.

In May 2008, Lotos Group joined the public campaign "not only save the fuel." The campaign is conducted in 29 countries by the European Petroleum Industry Association (Europe) and the European Commission. The campaign aims to initiate a social dialogue with the environment of consumers - through their car users to encourage efficient driving style, allowing the fuel savings, but also reducing traffic nuisance for the environment. The campaign was based on the ten tips to help motorists to drive in such a way to increase fuel efficiency.

Lotos Group cooperates with many universities, including the Technical University of Gdansk, Gdansk University and the Academy of Mining and Metallurgy in Krakow. In collaboration education students have access to concern's internship programs, internships and scholarships. The best of them receive job offers at Lotos Group. To support educational projects Lotos Group is working with the Department of Chemistry, Gdansk University of Technology. In cooperation substantive experts and representatives of the group of universities in academic year 2007/2008 a new specialization was created - Technology refinery and petrochemical industry. Employees of the Lotos Group support in the conduct of University classes in the specialization of their experience and substantive knowledge. Students also have the opportunity to participate in practices and organized by the group in laboratory classes conducted in the laboratories of LOTOS Lab. Experts from Lotos Group also sit on the Advisory Council at the Faculty of Chemistry. The emergence of a new specialization is, on the one hand, the answer to the lack of professionals in this field in the labor market, on the other - a chance for universities to attract new volunteers to study at the faculty and the students themselves the opportunity to acquire specialized training, attractive from the perspective of employers.

Lotos Group contributes to the improvement of road safety, not only by improving product quality, but also engaging in social actions. One of them is directed to children education program - preventive "Safe route to school with Lotos", realized by Lotos Group. The program is targeted at early school age children and their coverage in 2007 took over nine thousands children in the Pomeranian province

and four thousands children from Jasło and Czechowice. The initiative aims to prevent road accidents involving children. This program cooperates with the police and local authorities. In 2007, the company also took an active part in the social campaign "Safe Eight" organized by the General Directorate for National Roads and Motorways. The campaign aimed to raise awareness of drivers in driving safety. Campaign concerned the national road No. 8, but it has to be extended by another road. The campaign was attended by 21 Lotos petrol stations located along the road No. 8.

Lotos Group also financially supports public medical institutions. Donations are forwarded to purchases of medical equipment and activities in the field of health promotion. Activity of concern related to health care focuses on the territory of Pomerania, and in the south of the country, where the largest manufacturing companies are located. In cooperation with medical institutions, Lotos Group purchased equipment for the nitric oxide therapy for Traumatology Centre of the Pomeranian Voivodeship Specialist Hospital - Pediatric Cardiac Surgery Department, pulsoxymetru for internal medicine hospital pediatric Polanki Gdansk, gamma-ray detector for Division of Surgical Oncology Cancer Center, apparatus for diagnosis of coronary artery disease heart for the University Hospital in Krakow. Lotos Gropu endowed in 2007, the Department of Diabetology, Children's rooms in Gdansk Medical Academy.

The company does not forget about their employees, in view of these programs are created to improve the professional qualifications of employees. The most important activities the group carried out in this area are:

- Academy of LOTOS "On the way to excellence" - a comprehensive program of professional development and continuing education of employees, operating since 2004. The aim of the Academy is to implement an organizational culture where employees are motivated to consciously participate in creating added value for customers and shareholders. University employees can improve in a systematic way and to achieve continuous improvement in work efficiency,
- "Leader of the Future 2007-2009" - a program aimed at developing the best managers in the company, whose task

will be to meet the challenges that may face the concern in the future,
- "Staff 2009 - 10 + Programme" - a project set to attract employees involved in the 10 + Programme,
- "The certification of knowledge for employees in the area of production" - a project which aims to support the preparation of production workers to perform the tasks within the 10 + Programme,
- "The development of human resources" - its purpose is to provide business continuity management processes.

All these actions taken by the Lotos oil company, show clearly that the company is fully aware that the implementation of CSR strategies will not only improve the company's financial results, but will contribute to its perception as a business friendly environment, not only but also the environment, both internal as and external.

6. CSR in ING Bank

In 1988, as a result of arrangements made by the Council of Ministers the Bank of Silesia region was created. At the beginning, the bank was owned by the state, but in 1991 it was transformed into a limited company. And in 1993, the bank is permitted to introduce its shares to the public. Since the bank has been introduced on the stock exchange, its shares are successively bought by ING Group (International Nederlanden Group), and in 1996, the number of shares held by this group causes that ING has a 54.08% of share capital. This share risen to 82.81% in 2001, causing, that in the same year, Bank Slaski has begun a member of the ING group, and runs its business under the name ING Bank Slaski.

Today, the bank offers a wide range of products, both, for individual and corporate clients (companies, concerns and local states). Bank offers products such as private accounts, savings, loans and credits, also, offers insurance and investments services. The bank's offer, directed to the corporate clients, it can be found service, profits management, financing and risk management. And the concerns may use the services such as finance market service, securities service and cooperation with other banks services.

ING Bank Slaski was the first polish bank, which has started a cooperation with a very famous polish actor – Marek Kondrat, he

has been a "face" of the bank for ten years. Thanks to the commercials with this actor, bank not only, increased the number of its clinets, but also, got many prizes, especially prizes granted for commercials campaign.

In a daily work, ING Bank Slaski, is guided by the follows values:
- Act with integrity,
- Act in an open and clear way,
- Mutual respect,
- Act in a responsible way towards the environment and society,

These values fully reflect what the bank wants to highlight and in what way it wants to be perceived by the customers.

The CSR strategy adopted by the ING Bank Slaski, is based on international standards and relates directly to Universal Declaration of Human Rights and UN Global Compact principles[28]. Since the year 1991, bank as a body of public trust, has used the Principles of Good Banking Practices[29] and Corporate Governance[30]. Its action have been run towards to the Best Practices Principles, which had been adopted by the Board of Stock Exchange. Confirmation of these practices is bank's presence at the Respect Index (like Lotos Group).

Bank's action carrying out the Corporate Social Responsibilty are taken in the following areas:
- Relation with the clients,
- Relations with the employees,
- Relation with the community,
- Environment,

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[28] Global Compact is the world's largest initiative for corporate responsibility and sustainable development. Global Compact is a call directed to a business that in its operations guided by the 10 basic principles of human rights, labor rights, environmental protection and anti-corruption and to promote corporate social responsibility (CSR).

[29] Principles of Good Banking Practice are a set of rules of conduct related to the activities of banks and relate to the banks, people are employed and those through which banks carry out banking transactions.

[30] That the rules defining standards of relations between listed companies and their market environment, can be an important instrument strengthening the competitiveness of the market. They can also be an innovative approach to the problems of the stock market, and by building its international attractiveness.

7. Relation with the clients

In this area, the bank focuses on efforts to adapt products and services according to customer's needs and expectations, particularly for continuous quality improvement in its services. For the bank, the responsibility for the business relationships with customers is a clear and understandable offer, ethical marketing and communications, reaching for the highest standards of its services, fair complaint process and a dialogue with the clients. With these realized values, today, the bank is a leader in the field of Internet banking, in the year 2011, it was the first bank in Poland, had conducted a survey directed to the users, in order to rebuild the site and improvement on its use. Thanks to this survey, and its opinion, the bank's website has been rebuilt. As a result of this, the bank received the "Crystal Symmetry" award for the best website. And thanks to the high quality of service, the bank was among the TOP 100 most friendly companies in Poland, taking the third place in the banking and finance category, it has also won the "Quality Emblem Service 2011" which is awarded on the basis of the consumers' opinion. In the year 2011, the bank has continued its activities related to research in the areas of customer satisfaction:

- individual clients - thanks to the method of Walker Information[31], and Net Promoter Score[32], it was possible to diagnose the level of customer satisfaction resulting in bank's recommendation to other customers,

- Corporate and strategic clients – the carries out studies has related to quality of service, financial circumstances, to carry out any improvements or adjustments to customers' expectations.

Also in the year 2011, the bank continued to modernize its facilities (67 retail branches). Changes made to the facilities are intended to bring interior design to customer needs and expectations together with ensuring the access to modern and comfortable handling. Customers can use the Waiting Zone and a meeting room, and for the little ones are the corners of children's media. Additionally, for the corporate customers,

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[31] This method is used for the diagnosis of attachment, satisfaction, customer loyalty and satisfaction with services received.
[32] This method is used to diagnose satisfaction..

bank has made a service of ING Meeting Place available - the bank's customers can use the conference rooms of the bank.

In order to conduct a dialogue with the customers, to which the bank pays a great attention, the bank uses tools such as a forum, Skype, Facebook, the channel on the You Tube and video calls.

And in the year 2011, the bank has introduced a procedure for supplier management, which is the basis for determining a coherent vision and strategy for collaboration with suppliers. By taking a consistent and uniform supplier management process, it is possible to maintain the right balance and efficiency, cost optimization and the minimization of the risk occurring in co-operation.

8. Relation with the employees

The Bank strives to offer a friendly, safe, attractive and stimulating the development job positions. With the implementation of solutions such as the ability to work from home (at least one day during the month), it facilitates a balance between the work and private life. The Bank also supports the professional development of employees by encouraging them to achieve high results, including to provide toolssuch as Navigator Development (the path for planning their own development) and development internships (used to know the specific sofwork of other units of the bank). Bank runs the initiatives directed to the outstanding employees and managers: Conference with the authorities and the Academy of Arts and Orange meeting.

Employees also have the opportunity to anonymously ex-press an opinion on the work at the bank - this objective is carried out by yearly employee satisfaction survey WPC Work Performance Culture), the last study included 88% of employees' opinions, providing valuable information on issues such as the realization of the strategy, openness and attractiveness of the bank's growth in the labor market.

9. Relation with the community

Together with ING Foundation for Child[33], the bank supports and promotes social activities among the employees through the implementation of employee volunteering program (8 hours of annual working time, bank employees can devote to volunteering). Under this program, the bank throughout the year, performs volunteer actions:

• projects for local communities - as a part of the competition for the good idea of volunteering initiatives. In 2011, 560 employees realized the 39 actions in favor of social clubs, hospitals, schools, kindergartens,

• projects for selected social partner - actions in most of the gathering a large number of employees working for the benefit of selected individuals – including children's homes, treatment centers, in 2011, was held on 16 of such shares, the largest of which was attended by nearly 100 employees.

Bank supports education and development of entrepreneurship among high school students, the result of this support was to obtain the bank's active title on Enterprise Businesses, for the 130 preparation of practice and conduct training day.

Another initiative was the Global Challenge of the bank - the bank's volunteers organized a meeting for children on which the book "Snapper lion, which was not" issued by ING Bank Slaski, was read. The effect of this action was to give to local community centers, hospitals, schools and kindergartens more than 3,500 copies of this book.

The tradition of the bank are also charities collections organized by the employees, for children who are the wards of the ING Foundation for Children - in September, schoolchildren received a dowry gifts, and Christmas presents in December.

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[33] The Foundation was established on the foundations established in 1991, the Foundation Bank. With the knowledge and involvement of people associated with the Foundation and ING employee volunteers help already received several thousands of children throughout the country. The Foundation's mission is to equalize opportunities for children from deprived areas, both geographic and social. The Foundation implements educational programs such as Internet Day-ING. It helps chronically ill children, provides financial assistance to schools educating children and youth with special needs, and organizes educational rehabilitation stays Smile for dependents of those institutions.

10. Environment

Besides all the above activities, the bank also leads efforts to protect the environment and its resources. These actions are manifested, among others:

- Organization of the "I turn trash to the parking lot for a mouse," whose purpose was to limit the number of baskets and discarded plastic bags.

- "clean office" action, through which was collected collect 150 tons of waste (paper, electronic equipment or furniture), which were disposed of in an environmentally friendly way,
- "Spring teleCleaning" action, during which was carried out the collection of used cell phones. The purpose of this action was the realization that thrown into the dustbin the mobile phones are a hazardous waste, and ultimately carried out the collection - no longer phones have been safely disposed of,

- "Earth Hour" action is a worldwide actions which the aim is to express support for the climate of the planet. Awareness is to turn off lights for an hour in the headquarters and branches.

- "A week for Earth" action which aims to raise employees' environmental awareness, shaping attitudes that promote good practice at work and at home as well as paying attention to the impact that each employee can have on the environment.

With actions undertaken, the bank was the winner of the Pantheon of Polish Ecology, which is a prestigious award for operators to protect and improve environmental quality. In addition, the report Responsible Business Forum on "Responsible Business in Poland" is presented to implement the Environmental Management System according to ISO 14001 in ING Bank Slaski, as an example of good practice in CSR companies in Poland.

Conclusion

CSR (Corporate Social Responsibility) is taking action today by companies, and treated them as a natural duty. Increasingly it is known that the company has focused solely on maximizing profit rather remiss in matters relating to their immediate environment: workers, the environment and society, in a certain period of time will feel the negative effects of their ignorance. Employees as the power of the companies and often has an impact on the results achieved by the financial and market position, should

be adequately treated, as well as motivated and rewarded. With this treatment of workers, the company is gaining a solid and reliable opinion of the employer. By limiting the negative impact of its activities on the environment becomes, in popular opinion, the company cares about the environment. While taking care of the immediate community - gaining the opinion of the company responsible. Today, more and more companies are trying to be "socially responsible", because looking at companies that were leaders in CSR can be certain that the introduction of CSR brings many benefits and adverse effects of CSR has not yet been found.

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Chapter 10
Informatization of communication in transport logistics negotiation

Vladimir Modrak[1], Sorin Mihai Radu[2]
[1]Technical University of Kosice, Slovakia
[2]University of Petroşani

The use of electronic computer techniques in communication between partners in the negotiation logistics involves:

1. Creating the data base in the logistic informational system of the firm

Logistics aims at putting at the disposal of the clients the appropriate product in the required quantity and in the right moment and place simultaneously with transmitting the proper information when and where it is necessary. Thus, the lack of information in the flux of products is a false state of tranquility for the firm and this contributes to the growth of entropy in the system of the firm. That is why the phenomenon of progressive disintegration of operational logistics in a firm highlights the risks of handling the operations and of collecting, analyzing and transmitting the information in the logistics process in a firm. Therefore information is the raw material of the logistic operator who has to build an informational system based on the operational administration.

As it contributes to the increase of efficiency in the activity of the firm, logistics needs more and more detailed information. This happens because the operational data identify in the first stage large masses of material fluxes and total quantities. If the global logistic resources are evaluated more easily then their local identification and measurement is more difficult. All these lead to the following question: *how and where should we take action in order to create an efficient logistic informational system of the firm?*

Local information is more varied and it proves to be necessary. But it has to be correlated in a coherent and homogenous way although it refers to the passing of the materials and products through various links of the organizational structure of the firm or even through several firms.

Thus the informational system is created and it is operational as a coherence instrument of the activity of a firm. It is based on common data, a common language and on the information transmitted through a network of communications and it becomes the nucleus of creating a Logistic Informational System of the firm (SIL) which permits applying the tracking operations that authorizes both a specific identification of each object (a package, a means of transport etc.) and a marking of each payment order point of the circulation system. Moreover for achieving the best results in the activity of a firm, logistics has to use numerous inputs in its models and analyses. A well-structured SIL is the only capable one to collect very heterogeneous data, to archive and to analyze them in order to ensure with a minimum of effort the raw materials necessary for building the logistic models. It transforms raw data in information as a follow up of the electronic systems of decision assistance.

The evolution of informatics places at the disposal of logistics in a firm a working instrument adapted to achieving the different logistic objectives regarding the use of operative information in the firm. Informatics has thus an impact both on the strategic dimension of firm's logistics and on its operational components. The use of informatics as a support of the logistic reflex ion offers additional possibilities for the following: the decrease of costs through a better knowledge and a more efficient control of the operations; the improvement of the service levels through the ability of managing in each moment the operational activities; the emphasize of differentiating the offer of the firm in relation to the competition through using some systems of information exchange in order to improve the serving of clients.

The quick gathering, processing and transfer of appropriate information permit the avoidance of manipulation and storage of physical objects. Thus the raw material is replaced with information whose cost is continuously decreasing. Gradually it will be performed a progressive integration of operations with the help of the information systems not only inside firms but also in the field of the relations with the clients and the suppliers.

That is why when crating a SIL great attention should be paid to the process of creating a logistic database (BDL), which should be

correlated with the logistic chart board (TBI), the means of logistic information exchange (SID) etc.

Creating a logistic database (BDL) is a complex process that implies an assembly of activities structured into two large groups, namely:

2. Creating a database

Structuring a SIL always starts with creating a BDL as a result of the existence of some limited information. The existent informational systems derived mainly from the accounting systems do not fulfill the conditions in order to be assimilated by logistics because they are not adapted to the logistic concept based on the notions of flux and integration. Although the accounting informational system answers the legal requirements it still has some inconveniences, namely: it presents the costs a posteriori, having mainly a role of recording; it does not imply the services notion; the costs taken into account are influenced by the costs of labor; it emphasizes situations that measure quantities at fixed dates; the distribution of costs on sections takes place in the conditions I which the differences between different activities are harder and harder to be achieved.

BDL can be considered as an assembly of information which regards the whole logistic chain and it permits the regrouping on subassemblies of data necessary to the functions of the logistic administration regarding: forecasting, execution, observation. This will contain data linked with: the flux, the services levels, and the level of costs (fig. 1).
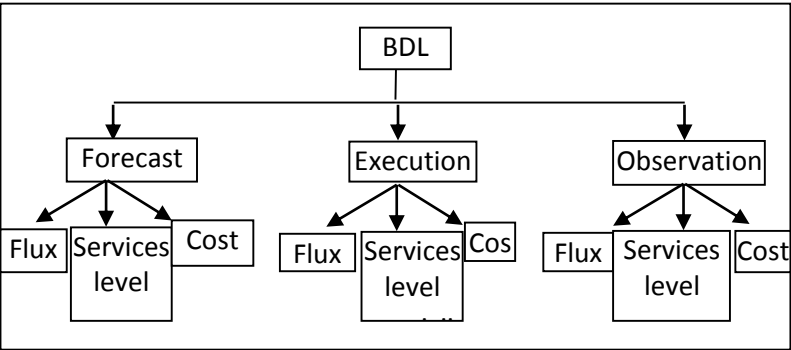
Figure 1. The use of a logistic database

Nowadays the biggest BDL is being created for the system of supporting the integrated logistics due to the DOD initiative (Department of Deferise) in the USA and it is called CALS (Computer Aided Acquisition and Logistics Support). This one aims at: simplifying the procedures of information exchange necessary to SLI, reducing the acquisition cost of logistic data, avoiding the redundancy phenomenon in the system.

CALS will allow through ANSI (American National standard Institute) for a product still in the conception stage, the identification of the information that will change the whole life course of a product or of its different component parts. On the other hand, the physical handling of a warehouse requires a management of supply, receipts, locations, picking operations and shipment that uses a database in movement (BDM) (fig. 2). Such a database allows the simultaneous communication regarding the marking in the accountings of all entries from the warehouse, of all the outputs, of the clients and suppliers' return.
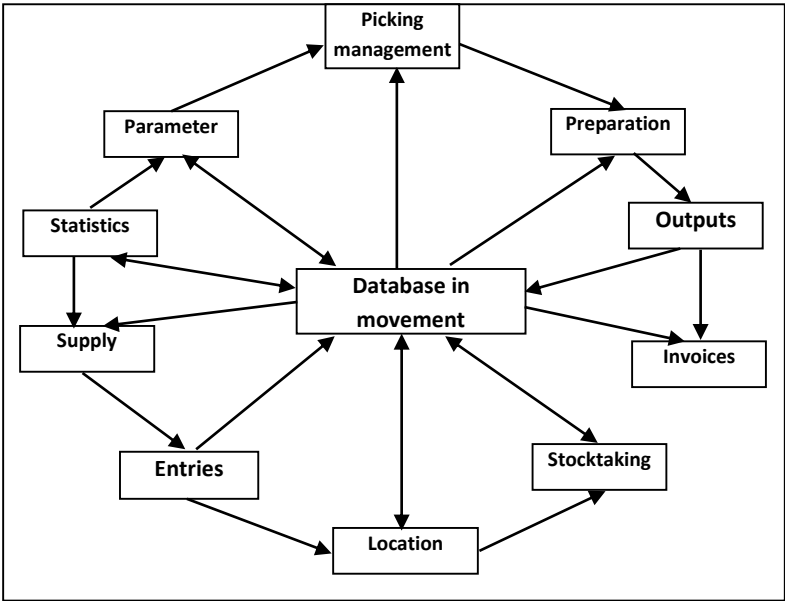
Figure 2. The use of a database in movement for a warehouse

3. Encoding the great distribution

The volume of information existent in a BDL is in relation with the generated cost. There are four main operational systems, namely: *the system of the code mentioned on the bill; the system of hyper frequent codes; the system of the labels applied on the product; the system of the visual recognition of the characters through reading with a luminous fascicle.*

These systems requires, for fulfilling their mission, the normalization of the encoding not only at the level of a client or a supplier but also at the level of a whole profession, at national or international level in order to limit the complexity favored by a management of multiple codes. In order to eliminate this risk between the great distribution and its suppliers, the International Association EAN has elaborated two standards based on a system with bar codes, namely: *a universal standard of encoding the items, a standard of representation.* The EAN encoding systems are applied to the products which will be consumed and allow an automatic gathering in case of output, both for knowing the price and for the whole management (the supply of the storehouse etc.). Being very reliable, the bar codes lead to the decrease of the deviation percentage from 1% in the manual variant to 0.33% in the variant with bar codes. These efforts focus on the management before the shops, the production units being the first targeted. But there are also concerns about the receipt of products as a follow up of the identification of the logistic units (cardboard, pallet etc.).

4. The informatization of logistic management of the firm

4.1. The necessity of SDI existence

The logistic activity implies an intense focus on the information received from different fields. The documentary aspects that are at the base of the initiation or observation of the physical activities require the existence of numerous informational supports of data and relevant means of transmission and processing.

These costs of information exchange and of their processing represent 3-12% of the merchandise value and the complete cost of processing an order is modified according to the number of order lines, to the litigation tax etc. The exploitation of information in the S.D.I. system offers knowledge about the multiplication of the volumes treated as an application of the Juste-a-temps system. In industry it influences an important part of the distribution and it leads to a multiplication of orders and thus an increase related to the number of accompanying documents. The interval and the relevance for the means of information transfer do not always allow another direct approach of the sent information and this is why there are necessary operations of recollecting that lead in the end to the dissatisfaction of the client. At the same time the transmission intervals are often long and their relevance is questionable.

Information given by the client	Information given and processed by the supplier
Order bill	Receiving the notice of receipt
	Control of the client's account
	Forecasting/planification
	Fabrication order
	Release from stock
	Delivery bill
Receipt bill entry in stack	Shipment bill
	Invoice
	Client's documents
Regulation	Processing, accounting, statistics etc.
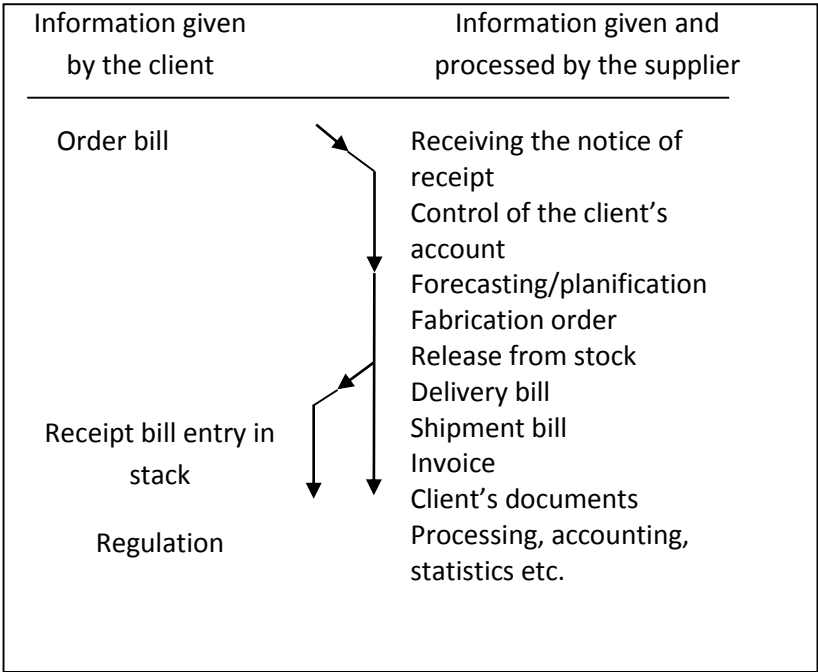
Figure 3. Information resulted from the processing of an order

When two firms have means of processing the information in time, the lack of compatibility or of the interferences lead to some disruptions in the information transfer. Their passing through other means reduces the performance of the systems that are used. After the division in physical fluxes the information fluxes are separated too.

The use of the S.D.I. procedures offers a dialogue instrument to the various parameters and especially to the loader who now has some commercial information regarding: the observation of the services level; the transmission of this information with a minimum deviation between their gathering and their processing; the possibility of reaction towards logistic problems; the possibility of supervising the orders from the moment an order is made by a client and until its receipt. Thus, S.D.I. makes possible both a logistic observation in real time and an observation of the quality of the logistic performance.

The scheme in figure 3 emphasizes the main stages of emission and processing of information when transmitting an order from a client to its supplier.

Thus, the informational system of firm's logistics has the following advantages:

- it allows the information transfer from computer to computer, either directly or through some stages in which the messages are processed;

- it contributes through its logic to the realization of zero paper exchanges;

- it leads to the improvement of the services level suggested by the firm acting on the time interval (the exchange of documents through courier – one, two days, through telex – a few minutes and through the computer – a few seconds), on the relevance and the reduction of costs;

- it is very important for the development of some strategic activities such as recycling the physical fluxes and the international fluxes, the increase of the market segment in which new services brought by S.D.I. are tried, the change of the market structure through renouncing at mediators, initializing or integrating some new management methods such as the method of juste temps.

4.2. SDI normalization

S.D.I. realizations are applied to each logistic sector using a system of codes called: *ODETTE* for European level automobiles and its objective is applying the information transfer without physical support between supplier and clients in Europe; *LIDIC* used in the sector of production of electric materials; *CIDIX* used in the chemical industry in USA; *ALLEGRO* used in the industry of consumer goods; *EDIFRET* largely used in French railway transport; *PACCS* used in airway transport; *EDITTRANSPORT* used in multi-modular transport etc.

These examples emphasize the existence of a diversity of rules at the level of each utility sector and on each geographical area. In conclusion we assist at a richness of sectors rules that govern the documents exchange. This is why it is necessary an international activity of nominalization of documents, an activity that was initiated in 1986 through creating first of all an EDIFICAT norm related to international commerce.

4.3. Techniques of transmitting the information in SDI

Once the nominalization of messages has been done the problem of the transmission modules is to be solved. In order to ensure the information necessary to the logistic activity, the information exchange has to succeed in interconnecting an increasing number of enterprises (suppliers, clients, transports, etc.) with different informatics supports. The services expected by the exchange means are increasing (international exchanges, information storage, availability 24 hours of 24 hours). In these conditions there have been created: *the specialized phone line,* made up of a phone line established between two enterprises and used only for their exchange of information (fig. 4), a commuted phone line (fig. 5), the transpac network (fig. 6) a branch of the commuted phone network which offers a national transmission network and a professional message etc.

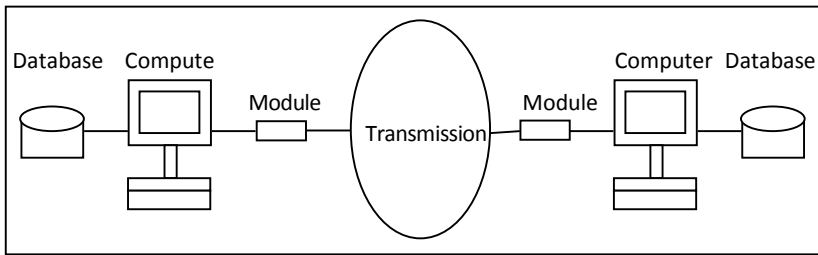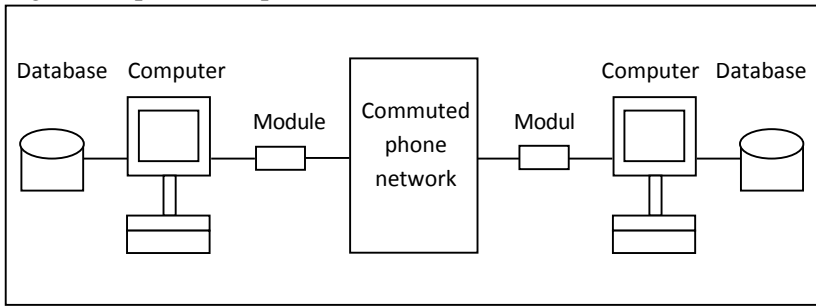Figure 4. Specialized phone line

Figure 5. Commuted phone network
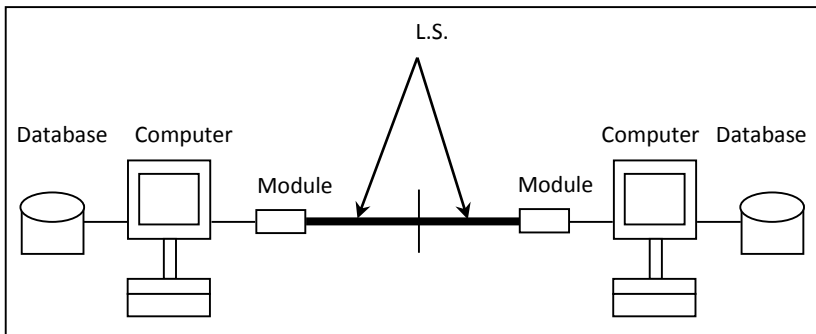
Figure 6. Transpac network

4.4. SDI systems

One of the most used SDI systems is the system created for the consumer goods called Allegro that links the producers with the dealers. Using a compatible micro-ordinator PC an assembly of

messages can be transmitted, namely: messages nominal zed Gencod (orders, copies of invoices etc.), service messages (confirmation of a reception of dysfunctions), and personal messages.

To improve the relations between consigner and consignee the S.D.I. Servadis system has been created and it offers data about: Expenditor Servatis, notes, answer to requirements, order of picking and of return, complaints, delivery data, non delivery that leads to delay, deficiencies, transport evaluation, consigner-consignee, advice of shipment at the dates forecasted for the delivery.

Thus, the development of this system requires in all cases a powerful involvement of the enterprise that should: qualify its project as being a strategic on, be conscious of the necessity of eventual reorganization, be pragmatic in needs analyses, know the initial investment, know the interval of functioning, assure specialized assistance within this first logistic approach.

5. The use of the board chart in the logistics of a firm

In the logistics of a firm the board chart can be used. It is also called *the logistic board chart* (*TBL*).

The realization of such a chart is a complex process, which implies:

a) conception of the structure of the board chart.

The logistic board chart is one of the essential handling instruments of which the logistic manager should dispose or design it immediately. It offers an objective approach of the logistic performance in the firm only as an action objective and not as a notification. It is an instrument of synthesis absolutely necessary taking into account the great volume of information of different origins that must be approached and supervised by logistics. The objectives of the board chart are in relation to those of the logistics.

The board chart used by logistics has minimum three components, namely: *components specific to logistics* seen at the activity level, the use of resources, the relation cost-level of service etc. The activity levels or the physic fluxes measure the physic activity of the logistic system. The indicators used in the board chart are divided in the logistic subsystems for example supply, production, and physical distribution. For this it is mentioned the quantity of each product in tons, number of orders made by

the clients, number of order lines, number of issues per line, number of receipts, the levels of the stocks of raw materials, of products I course of fabrication, of finite products etc. These data are expressed in m^3, t, pallets, cardboards etc.; *referential components* limited in time in relation to the industrial sector of the firm etc. It is always necessary the existence of a reference in time to indicate the value of the period, the cumulated value, the mobile average per year etc. These values of reference allow a supervision of the activity in time and it integrates the periodical needs of information of other systems. The use of the reference indicators of an activity vector whom the firm belongs to, offers the possibility of comparison with other types of similar activities and the BDL development and the regular publishing of the reference indicators offers the main data upon the relation of the firm with the outside; *analytic components* such as achievements, objectives, deviations etc. The achieved values are the results of an assembly of reliable measures related to the periodicity of the board chart. They imply the existence of a structured SIL, developed around a BDL and for which the board chart is only one of the results.

Referential components					
Specification		Achievements	Objectives	Deviations	
The activity level	Times				*Analytic*
	Sector				*components*
The use of resourse	Times				
	Sector				
The cost-level services relation	Times				
	Sector				

Components specific to .... → (left)   ←.................. (right)
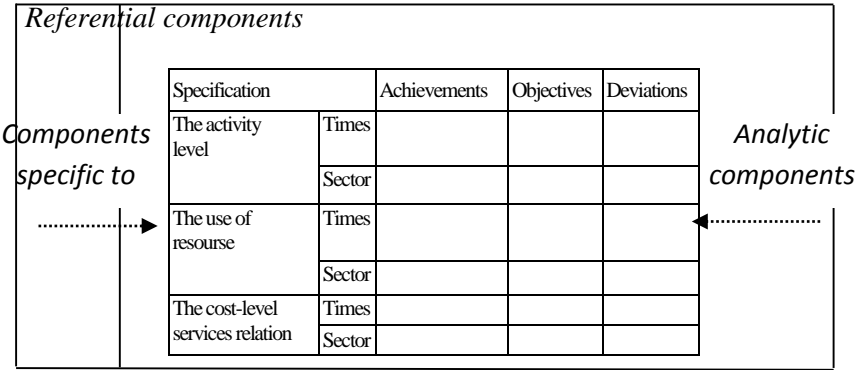
Figure 7. Interdependency between the components of T.B.L. structure

In all cases the number of the indicators comprised in TBL will be minimized and the structure of the board chart must allow its use on different hierarchical levels of the firm (fig. 7). The use of the board chart is done both within the logistics Direction of the firm detailed on fluxes and partially by the persons in charge on subsystems.

b) use of resources

It refers to: the pallet stock, the indices of use of the whole area, the weight of the empty locations in the wholeness of locations, number of order lines – preparation, number of hours of personnel used in preparation, the coefficient of using the capacity of the means of transport, the rotation of the stocks, absenteeism etc;

c) the relation cost-level of services

Global or analytic costs are calculated on places of activity in each stage of the logistic process. In general the costs of transport, of storage, of processing the orders and of maintenance are covered. They are expressed in relation to the operation to which they refer to in lei/stocked unit, lei/order, lei/pallet, lei/km. Global cost is expressed either in absolute units or in percentages from the turnover.

Deviation calculus =

achieved value – forecasted value

Yes   No

Is deviation in the admitted interval?

Normal situation

Actions, reactions for coming back to the situation

- The periodical realization of the deviation relevance

- Correcting the forecasted value
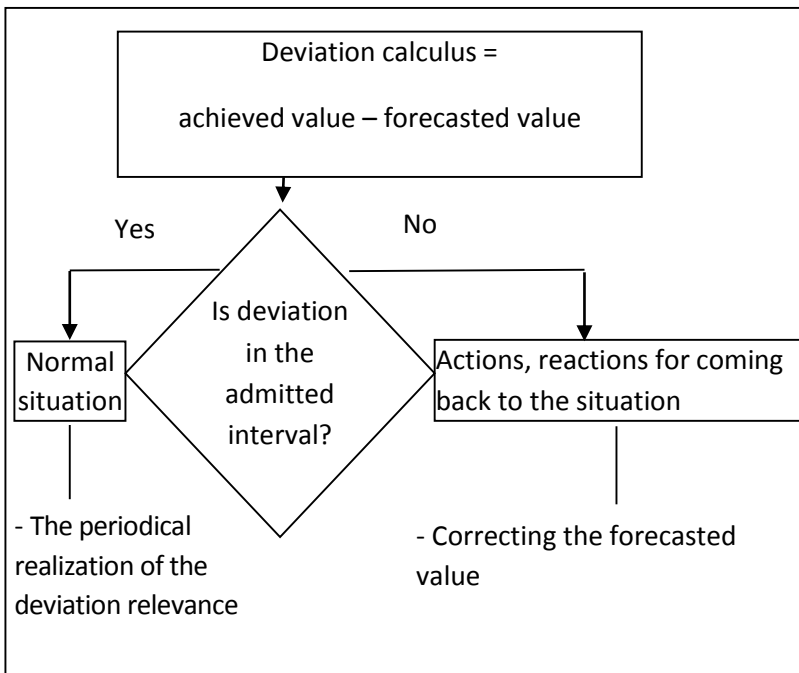
Figure 8. The calculus and the analysis of deviations

The services level (fig. 8) is observed through the indicators that reflect the service level expected by the clients and identified through the questionnaire *services levels* and it is seen in the following indicators: quickness (the average interval between two deliveries), reliability (deviation from the average interval), availability level (the percentage of incomplete orders and the number of lines of distribution received), the quality of the services (the percentage of errors in preparing the order, the percentage of wrong deliveries, the percentage of divided orders).
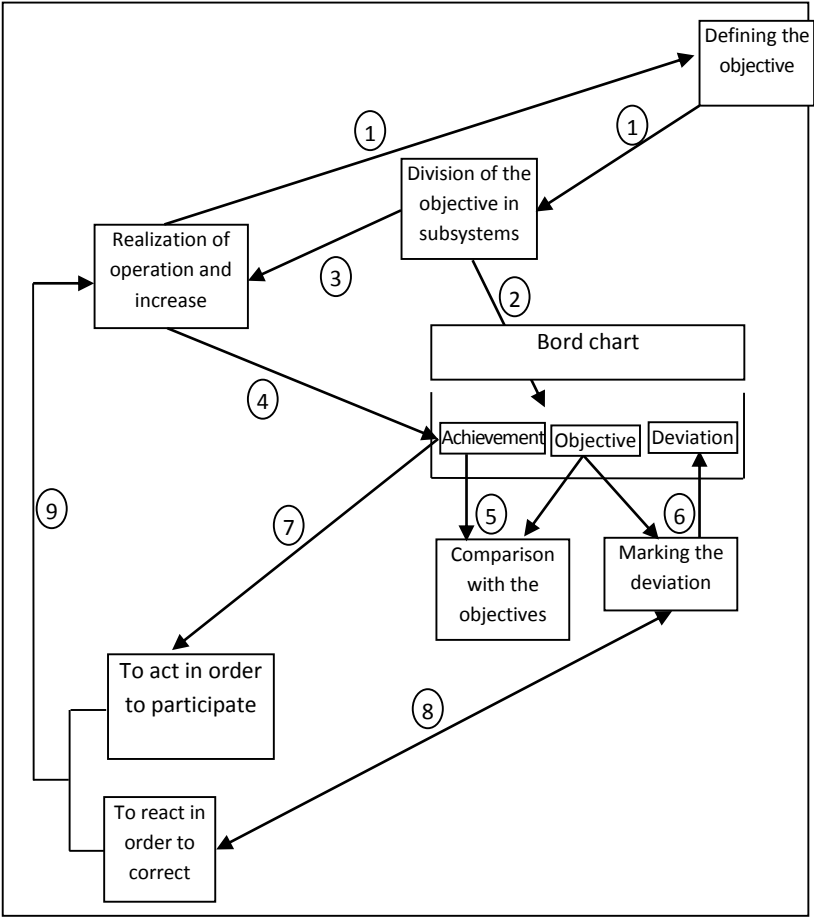
Figure 9.The stages in the use of the board chart

Defining the indicators of services levels intensifies the relevance of the relation cost-services. They must be carefully selected in relation with the content of the logistic subsystems (production, physical distribution, supply) and they should reflect the client's expectations. When devising an appropriate indicators system it is advisable to take into account three aspects, namely: *do not trust the indicators of self-satisfaction; the average level of an indicator is not relevant; the chosen indicators should cover the assembly of logistic activities.*

The objectives are either global, or analytic on logistic subsystems. The correct definition of the objectives is of utmost importance because it is the one that allows the use of the best indicators. Thus, in certain sectors, the use of the *return* is often met from a commercial point of view. If one objective is their limit, then it is necessary to use a characteristic indicator such as the weight of the value of returns in the turnover. If one objective is the limit of non-reliability of the requirements made to the suppliers, then an estimation indicator is used: the number of correct orders and the total number of orders. No matter what indicator is used, the differences always appear between the previous setting up of the objectives and the real realizations, and their analysis will lead to the use of correction actions.

The use of the board charts implies ten stages (fig. 9).

The investment in the board chart must be understood as an investment in a method of logistic management whose profitableness, never easy to be measured, can still be increased. Economy generated by global costs on short-term, the profitableness of investments, a better view of the operations management on medium and long term, various combinations in defining the objectives, detailing the objectives on operations, anticipating the tendencies which appear in development are just some of the advantages of using T.B.L. Under these circumstances T.B.L. must be considered as a handling instrument of the enterprise. This is why the use of the chart board is closely linked with the management of operations and with its intervention in the operational frame. With all these advantages though the logistic chart board must not be considered as a stimulus for people's motivation, to indicate what actions are to be taken, but it

is more as one of the main instruments of the management of logistic operations.

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Chapter 11
Argumentation et logique neutrosophique et - quels rapports ?

Alice Ionescu
University of Craiova, Romania

Abstract

This paper applies the concepts and achievements of the neutrosophic logic (Smarandache 1995, 2002) to argumentation in natural languages. By this approach, each statement is considered to have a fraction of truth in a subset T, a fraction of indeterminacy in a subset I, and a fraction of falsity in a subset F, with T, I, F as defined in Smarandache 1995. Neutrosophy employs subsets of truth, indeterminacy, and falsity instead of just a number since in many cases the fractions of truth and of falsity cannot be always precisely determined. The reflection on the reasoning involved in the verbal exchange that is everyday argumentation is the starting point in this argumentation. Argumentation is generally designed as the reasoning done in natural language, underpinned by the communicative logic of natural language. Pillars of the argumentation, arguments are *topoi*, paths that we must follow in order to reach a specific conclusion. In argumentation logic, we distinguish between arguments, counter-arguments and non-arguments. The limit between these categories of statements is not always clear, as their status is discovered through interpretative rules at a semantic and pragmatic level, allowing construction and deconstruction of speech. Another specificity of argumentation in natural languages relies on its relativity. Argumentation operates with categories such as possible, probable and plausible instead of true and false. Its validity is a matter of degree: the stronger arguments win over the less strong ones.

Keywords: argumentation, natural language, neutrosophic logic.

0. La théorie de l'argumentation est un domaine de recherche interdisciplinaire qui intéresse à la fois philosophes, logiciens,

linguistes, juristes et théoriciens de la communication. L'intérêt pour la rhétorique est aussi ancien que l'émergence de l'esprit critique et des débats au sein de la Cité et nous n'insisterons point sur la longue tradition des études de logique et de rhétorique qui ont précédé à la cristallisation d'une théorie discursive de l'argumentation. Nous retiendrons juste le fait qu'à l'heure actuelle on peut distinguer, dans l'étude de l'argumentation, deux écoles de pensée opposées, deux points de vue qu'on pourrait qualifier de complémentaires:

1. le courant logique, représenté par les rhétoriciens Ch. Perelman et L. Olbrechts-Tytéca (1958, 1976) et les logiciens du langage naturel J-Bl. Grize, M-J. Borel, G. Vignaux, E. Eggs, Saint-Toulmin, etc. Pour ces auteurs, l'étude de l'argumentation devrait se pencher sur les stratégies discursives visant à la persuasion et sur les types de raisonnement non formels dans un langage naturel impliquant un effet sur le public.

2. la perspective linguistique sur l'argumentation: le modèle de l'argumentativité radicale de la langue, construit par Anscombre & Ducrot. Selon ces auteurs, l'argumentativité est une caractéristique inhérente de la langue naturelle L'argumentativité est pour ces auteurs un trait inhérent du langage naturel. L'étude de l'argumentation devrait s'intéresser aux moyens linguistiques dont dispose le sujet parlant pour orienter son discours et pour atteindre certains buts argumentatifs.

1.1. Le courant dit « logique » s'inscrit à un renouveau de la rhétorique initié par C. Perelman et L. Olbrechts-Tytéca dans la seconde moitié du XXe siècle. On avait ressenti le besoin de rompre avec l'argumentation statique, sclérosée par l'usage scolaire et de redonner à l'argumentation une dimension dynamique.

« Le domaine de l'argumentation -écrivent les auteurs du *Traité de l'argumentation*- est celui du vraisemblable, du plausible, du probable, dans la mesure où ce dernier échappe aux certitudes du calcul » (1958 :1) Cette conception rompt avec l'argumentation cartésienne, basée sur le dogme du raisonnement. En faisant de l'**évidence** la marque de la raison, Descartes ne considérait rationnelles que les démonstrations qui, à partir d'idées simples et distinctes, propageaient, grâce à des preuves irréfutables, l'évidence

des axiomes. Ch. Perelman rejette la notion d'évidence en faveur de celle d'**adhésion**. À la différence de l'évidence, l'adhésion implique la personne qui argumente (l'orateur, le sujet argumentateur) et la personne à laquelle s'adresse l'argumentation (l'auditoire, le sujet argumenté), avec leurs croyances et leurs subjectivités respectives.

1.2. L'objet de la théorie argumentative est, selon Perelman et Tytéca, « l'étude des techniques discursives permettant de provoquer ou d'accroître l'adhésion des esprits aux **thèses** qu'on présente à leur assentiment » (1958 : 5). Dans leur *Traité*, les auteurs examinent les techniques qu'utilise le langage pour persuader et pour convaincre l'auditoire. L'argumentation vise, au moyen du langage, à obtenir une **action** efficace sur les esprits, dont la finalité ultime est de "déclencher chez les auditeurs l'action envisagée […] ou du moins créer, chez eux, une disposition à l'action". (1958 : 59) L'argumentation apparaît ainsi comme une action qui tend à modifier un état de choses préexistant, qui vise à modifier les dispositions épistémiques de l'allocutaire, qui le pousse à l'action.

1.3. J-Bl. Grize considère que l'argumentation ne procède pas au hasard, mais selon une logique propre au langage, logique constituée par certaines stratégies du raisonnement marquées discursivement. Il met l'accent sur le fait que l'argumentation est un **processus dialogique**. L'argumentateur doit considérer son interlocuteur non comme un objet à manipuler, mais comme un *alter ego*, auquel il s'agit de faire partager sa vision : "l'argumentation est toujours construite pour quelqu'un, au contraire d'une démonstration qui est pour « n'importe qui »" (Grize 1981 : 30). Ensemble de stratégies discursives visant à l'adhésion du destinataire, l'argumentation est basée sur une logique discursive. Néanmoins, elle est à distinguer de la **démonstration** (dans les sciences exactes) ou du **raisonnement logique**. Un raisonnement est un « discours tel que, certaines propositions étant posées [en laissant en suspens la question de leur vérité et de leur fausseté] et par cela seul qu'elles sont posées,

quelque autre proposition en résulte soit nécessairement, soit de façon plus ou moins probable » (R. Blanché, 1973: 12 - 13).

Aristote, au début des *Topiques*, distinguait deux types de raisonnement: la démonstration, d'une part, et le raisonnement dialectique, de l'autre. Pour lui, la démonstration a prémisses des connaissances « vraies ou premières », c'est-à-dire certaines. Au contraire, le raisonnement part des prémisses qui sont seulement des opinions admises. La seule différence entre démonstration et raisonnement dialectique tiendrait à la nature des prémisses, non à la procédure de déduction proprement dite, qui serait commune aux deux formes.

En réalité, les choses ne sont pas si simples. Les historiens admettent qu'Aristote a élaboré sa théorie du raisonnement déductif - qui est essentiellement sa théorie du syllogisme - après avoir écrit l'essentiel de son étude du raisonnement dialectique (qui figure dans la suite des *Topiques*). Or, le point de départ de cette étude se trouve dans la réflexion sur les échanges qui interviennent dans la discussion critique et - comme le mot le suggère - le dialogue » (P. Oléron, 1983: 33 - 34).

On sait qu'Aristote concevait la dialectique comme l'art de raisonner à partir d'opinions généralement acceptées. Le terme de 'dialectique' a désigné pendant des siècles la logique elle-même. Pourtant, depuis Hegel et sous l'influence des doctrines inspirées par ce dernier, il a acquis un sens fort éloigné de son sens primitif qui s'est généralisé dans la terminologie philosophique contemporaine.

Pourtant, l'esprit dans lequel l'Antiquité s'est occupé de la dialectique et de la rhétorique tentait de concilier la dimension logique avec la dimension sociale. C'est cette direction de pensée qui a fait fortune dans la théorie moderne de l'argumentation.

1.4. Selon O. Reboul (1991: 110), les cinq traits essentiels qui distinguent l'argumentation de la démonstration sont les suivants: l'argumentation s'adresse à un auditoire, tandis que la démonstration est neutre, objective et ne s'adresse à personne en particulier;

L'argumentation s'exprime en langue naturelle- la démonstration fait porter son raisonnement sur des faits ou des données représentés par des symboles artificiels ; les prémisses de la démonstration sont obligatoirement vraies,   celles de l'argumentation ne sont que vraisemblables ; sa progression est sans nécessité logique *stricto sensu* ; ses conclusions ne sont pas contraignantes.

Et à M. Tutescu (1998 : 117) d'ajouter : «une démonstration fonctionne à l'intérieur d'un système formel et, à ce sujet, elle est correcte ou incorrecte, il n'y a pas de milieu. Et si elle est correcte, elle se suffit à elle-même, il n'y a rien à y ajouter. Au contraire, l'argumentation n'a jamais cette rigueur contraignante. Sa validité est affaire   de   degré: elle   est   plus   ou   moins   forte ».

L'argumentation n'est jamais close (même si elle finit souvent par la victoire de la partie qui réussit a emporter l'adhésion de l'autre): on peut toujours viser à la renforcer en accumulant des arguments convergents qui s'adressent a un certain public, tandis que la démonstration est définitive et conçue pour n'importe qui.

1.5. L'argumentation, comme la démonstration, démontre une thèse. Mais, par rapport à la démonstration, l'argumentation part d'une situation originellement conflictuelle. Ce conflit, implicite pour la plupart des cas, est résolu dans la configuration conclusive de l'argumentation.

Soit cet exemple, repris à M. Tutescu (1998 : 122)

(1) *Quand le dernier arbre sera coupé, la dernière rivière empoisonnée et le dernier poisson mort, alors l'homme découvrira que l'on ne se nourrit pas d'argent.* (message appartenant à l'organisation Greenpeace).

Cet énoncé véhicule un signal d'alarme au sujet du désastre écologique qui menace la planète. La disparition des ressources naturelles de la Terre (*arbre*, *rivière*, *poisson*) dévoilera à l'homme que ces biens s'opposent à l'argent (*On ne se nourrit pas d'argent*).

Il en résulte qu'à l'opposé de la démonstration, l'argumentation est toujours relative à une situation, inscrite dans une situation et portant sur une situation.

Tautologique   comme   tout   système   logico-formel,   la démonstration ne fait qu'expliciter, alors que « l'argumentation déconstruit, construit, reconstruit, en d'autres termes transforme. Cela

veut dire que l'argumentation nous est donnée comme produit en même temps qu'elle construit un produit » (G. Vignaux 1976: 32). La composante situationnelle entre dans le tissu même de toute argumentation.

Si la démonstration relève du Vrai ou du Faux, le domaine de l'argumentation est celui du **vraisemblable** et du **probable**, dans la mesure où ceux-ci échappent aux certitudes du calcul.

La démonstration s'attache à démontrer l'existence d'une vérité: le Vrai ou le Faux; l'argumentation vise plus simplement à produire un effet de vraisemblable, de vérité admise dans un certain monde (dans un monde possible). L'argumentation revêt ainsi un caractère **doxatique**, elle relève des opinions admises.

Aristote avait bien remarqué que l'argumentation n'existe qu'à propos de l'opinion. Et l'opinion est génératrice de désaccord, de conflit. Dans cette 'logique sociale' deux volets sont à distinguer: celui qui relève des opinions et celui qui est marqué par le désaccord des esprits.

«Toute argumentation présuppose un *problème*, c'est-à-dire un dissensus, réel ou imaginaire, sur une question précise; vu qu'il ne peut y avoir d'argumentation sans langage, toute question doit être formulée en forme de thèse. D'un point de vue pragmatique, tout argumentant vise à faire accepter sa thèse par un interlocuteur. Généralement parlant, toute argumentation vise à transformer un dissensus en consensus » - écrit E. Eggs (1994: 19).

Dans son « Discours sur l'origine et les fondements de l'inégalité parmi les hommes », J-J. Rousseau élabore une réflexion décisive sur la différence entre animalité et humanité: l'animal est un être de nature, alors que l'homme est un être de culture. Voici ce passage où l'on retrouve un classique raisonnement argumentatif:

(2) *Je ne vois dans tout animal qu'une machine ingénieuse, à qui la nature a donné des sens pour se remonter elle-même, et pour se garantir jusqu'à un certain point de tout ce qui tend à la détruire ou à la déranger. J'aperçois précisément les mêmes choses dans la machine humaine; avec cette différence que la nature seule fait tout dans les opérations de la bête, au lieu que l'homme concourt aux siennes en qualité d'agent libre. L'une choisit ou rejette par instinct, et l'autre par un acte de liberté: ce qui fait que la bête ne peut s'écarter de la règle qui lui est prescrite, même quand il lui serait avantageux*

de le faire, et que l'homme s'en écarte souvent à son préjudice. C'est ainsi qu'un pigeon mourrait de faim près d'un bassin rempli des meilleures viandes, et un chat sur des tas de fruits ou de grains, quoique l'un et l'autre pût très bien se nourrir de l'aliment qu'il dédaigne, s'il s'était avisé d'en essayer. C'est ainsi que les hommes dissolus se livrent à des excès qui leur causent la fièvre et la mort parce que l'esprit déprave les sens, et que la volonté parle encore quand la nature se tait.

Cet exemple est destiné à montrer comment, en défendant une thèse ou un point de vue, une argumentation construit son raisonnement. Domaine du vraisemblable, du probable, illustrant une logique des mondes possibles, l'argumentation est une confrontation des opinions, des points de vue. À ce sujet, elle illustre une certaine manière de voir le monde et représente une opération de schématisation qui se construit à travers la confrontation des univers de croyance des participants à l'acte de communication. La construction du monde argumentatif est l'oeuvre du sujet argumentant, énonciateur muni d'une compétence discursive, encyclopédique et stratégique qui bâtit une argumentation à partir de certaines prémisses. Ce sujet raisonne, enchaîne prémisses et justifications, construit des chaînes argumentatives, démonte des schèmes discursifs; et tout ce travail infère certaines conclusions. Ce raisonnement argumentatif est fait au moyen de la langue et de la logique naturelles. Dans l'exemple de sous (3) on voit comment deux thèses contraires sont argumentées, c'est-à-dire étayées par des arguments.

(3) *Richard trouvait qu'il ne fallait rien pousser au noir et que la contagion d'ailleurs n'était pas prouvée puisque les parents de ses malades étaient encore indemnes.*

– Mais d'autres sont morts, fit remarquer Rieux. Et, bien entendu, la contagion n'est jamais absolue, sans quoi on obtiendrait une croissance mathématique infinie et un dépeuplement foudroyant. Il ne s'agit pas de rien pousser au noir. Il s'agit de prendre des précautions.

Richard, cependant, pensait résumer la situation en rappelant que pour arrêter cette maladie, si elle ne s'arrêtait pas

d'elle-même, il fallait appliquer les graves mesures de prophylaxie prévues par la loi ; que, pour ce faire, il fallait reconnaître officiellement qu'il s'agissait de la peste ; que la certitude n'était pas absolue à cet égard et qu'en conséquence, cela demandait réflexion.

– Si nous ne le reconnaissons pas, dit Rieux, elle risque quand même de tuer la moitié de la ville. (A. Camus, *La Peste*)

Le dialogue argumentatif se caractérise par la mise en présence de deux thèses qui s'opposent. La structure « canonique » d'une argumentation (argument- explication- justification -exemple) n'est pas toujours respectée, mais on retrouve le plus souvent les séquences « thèse - justification de la thèse » et « concession - contre-argument ». Les stratégies discursives employées par les énonciateurs recèlent une certaine tolérance de la contradiction. C'est que le langage naturel est, par sa nature même, une joute langagière.

Comme C. Kerbrat-Orecchioni (1984) le démontre, le discours met en œuvre certaines stratégies interprétatives qui permettent de résorber l'apparente contradiction qu'il comporte. Ces stratégies discursives qui effacent la contradiction sont fournies par les maximes de la coopération: la quantité, la qualité, la pertinence et la manière. La **pertinence**, surtout, permet de dire ce qui est essentiel pour la modification de l'univers de croyances de l'auditeur.

1.5. La contradiction argumentative explique le fonctionnement des tropes rhétoriques de la classe des métalogismes, tels l'antiphrase, l'ironie et le paradoxe.

Dire :

(4) *Quel temps superbe!* sous une pluie glaciale, c'est produire un énoncé ironique.

L'antiphrase (5) *C'est un illustre inconnu,* l'hyperbole (6) *Je n'ai pas fermé l'œil de la nuit* et le paradoxe (7) *Avec Lufthansa, on oublie même qu'on est dans l'air* sont des stratégies argumentatives basées sur une contradiction résolue pertinemment par le discours.

1.6.Le caractère fondamental d'activité logique, rationnelle de l'argumentation n'exclut pas le recours, dans la pratique, aux moyens de persuasion, l'appel aux émotions ou l'exploitation de la relation interpersonnelle. Il arrive souvent que le sujet argumentateur prétende au destinataire d'accepter des raisons subjectives, liées aux affects, aux

émotions plutôt qu'au raisonnement, ou qu'il veuille appuyer ses revendications sur des arguments d'autorité/ de prestige/ ad hominem/ ad misericordiam, etc. Ainsi, de simples déclarations sur l'honneur, des opinions personnelles ou des arguments fallacieux peuvent être avancés à la place des preuves lors d'une dispute. À examiner également les argumentations fondées sur des croyances personnelles, assumées par un sujet qui, apparemment, ne cherche pas à les imposer au bénéficiaire. L'argumentation ne se propose le plus souvent pas de convaincre le destinataire de sa validité, mais d'obtenir son adhésion à la thèse soutenue.

On pourrait illustrer le propre de l'argumentation en langue par les dialogues de tous les jours, dans lesquels argumentation et persuasion se mêlent. Soit cet exemple :

(8) *La grande tricotait, seule dans sa cuisine; et, sans ralentir le jeu des aiguilles, elle les laissa s'expliquer, redire à trois reprises les mêmes phrases. Enfin, de sa voix aigue :*

- À la noce, ah ! non, bien sûr !... Qu'est-ce que j'irais faire, moi, à la noce ?... C'est bon pour ceux qui s'amusent.

Ils avaient vu sa face de parchemin se colorer, à l'idée de cette bombance qui ne lui coûterait rien ; ils étaient certains qu'elle accepterait ; mais l'usage voulait qu'on la priât beaucoup.

- Ma tante, là, vrai ! Ça ne peut pas se passer sans vous.

- Non, non, ce n'est point fait pour moi. Est-ce que j'ai le temps, est-ce que j'ai de quoi mettre ? c'est toujours de la dépense...On vit bien sans aller à la noce.

Ils durent répéter dix fois l'invitation, et elle finit par dire d'un air maussade :

- C'est bon, puisque c'est forcé, j'irai. Mais il faut que ce soit pour vous que je me dérange. (E. Zola)

Les parties engagées dans le dialogue sont conscientes du fait que cet échange d'arguments pour ou contre la participation à la noce est purement formel, mais les usages sociaux veulent que les étapes de la négociation soient respectées.

2. La théorie de l'argumentation dans la langue (TAL)

2.1. Les deux linguistes français proposent un modèle d'argumentativité radicale de la langue. À la distinction classique entre sémantique (attachée à la fonction représentationnelle du langage) et pragmatique (attachée à sa fonction instrumentale), ils opposent une conception de la pragmatique intégrée à la sémantique, insistant sur les fonctions argumentatives et énonciatives du langage. Anscombre et Ducrot ont développé une sémantique non-référentielle qui traite l'argumentation comme le sens fondamental du langage. Les auteurs prétendent que l'on construit des représentations sur le monde afin de soutenir l'argumentation et non pas vice-versa. Notre discours n'est pas directement jugé sur le critère de la vérité de ce qu'on dit. Le plus souvent nous n'avons pas d'accès direct à la vérification référentielle, et beaucoup de propositions ne sont pas qualifiables en termes de vérité ou de fausseté. Au fond, quand nous parlons, nous choisissons les représentations du monde qui servent nos buts (argumentatifs) -nous « configurons » le monde- et cette procédure est avant tout un choix de présentation des faits dans une lumière favorable ou défavorable.

2.2. Les phénomènes argumentatifs de nature linguistique auxquels ils s'intéressent concernent, d'une part, les **marques argumentatives** (les opérateurs et les connecteurs argumentatifs) et d'autre part les **règles pragmatiques** générales permettant l'activité argumentative (i.e. les topoï). Dans le cadre de cette théorie, le phénomène de gradualité / de scalarité y joue un rôle important.

2.3. Anscombre et Ducrot attribuent à tout énoncé un **aspect argumentatif**, lié à une orientation argumentative et un **aspect thématique** ou **informatif**, lié à une assertion faisant partie de son sens. L'**orientation argumentative** d'un énoncé, c'est la direction générale qui permet, à partir de faits représentés par cet énoncé de

reconnaître sa **visée argumentative**[34] (la propriété qu'il a de faire admettre telle ou telle conclusion).

Ainsi, dire, dans un certain contexte énonciatif, à propos d'une soirée :

(8) *Même Pierre est venu*, c'est conduire le destinataire vers la conclusion « La soirée a été un succès »

Dire :

(9) *Cette femme est riche mais malade*, c'est opposer, grâce au connecteur *mais*, les deux conclusions dégagées des énonciations de chacun des deux énoncés : **P** (*Cette femme est riche*), qui conduirait vers la conclusion favorable **r** « c'est bien » et **Q** (*Elle est malade*) qui conduit vers la conclusion défavorable **~ r** « c'est mal ». L'hypothèse de J-Cl. Anscombre et d'O. Ducrot est donc que le sens de tout énoncé comporte, comme partie intégrante, cette forme d'influence que l'on appelle la **force argumentative**.

2.4. L'argumentation est étroitement liée au concept de vérité ; le sujet argumentant essaie de faire admettre, dans son plaidoyer ou dans une polémique, sa vérité. Mais la vérité en langue naturelle est une vérité prise en charge par le locuteur ; elle vaut donc à l'intérieur d'un univers de croyance. Est vrai ce que le locuteur croit être vrai, est certain, probable, possible, impossible, faux ce qu'il croit être tel. Rattachée aux univers de croyance, la modalité en langue naturelle diffère foncièrement de la modalité de logique. En langue, la modalité dominante est **l'épistémique**, à l'intérieur duquel d'intéressantes combinatoires s'égrènent sur des échelles argumentatives propres aux structures langagières.

2.5. Les arguments, constructions socioculturelles de l'énonciateurs, présentés comme des raisons pour telle ou telle thèse, ne sont identifiables qu'à l'intérieur d'un dispositif argumentatif particulier. Ce sont la visée discursive, la règles de cohérence du discours et la connaissance des mécanismes interprétatifs (sous-tendus

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[34] Selon la définition de J. Moeschler

par des règles sémantiques et pragmatiques) qui permettent de déceler les arguments. M. Tutescu (1998 :146) en donne la définition suivante :

« La proposition p est un argument pour P parce qu'on peut reconstituer un discours explicitant le rapport sémantique de p à P. […] On dira donc qu'une proposition p est un argument dans un discours concluant P si et seulement si le texte reconstitué p….P forme un discours cohérent ».

De la même manière, une proposition p est un contre-argument pour P si le texte reconstitué p…non P est cohérent, autrement dit si le texte reconstitué comporte une contradiction.

Parfois, dans la communication authentique, comme dans le dialogue littéraire, la distinction entre arguments et contre-arguments est effacée. Il y a des tropes discursifs dont l'emploi brouille les pistes interprétatives et qui contribuent a l'effacement des frontières entre le pour et le contre une certaine thèse. Nous suivons d'ailleurs Reboul&Moeschler (1998 : 161) qui affirment qu'il n'y a pas de frontière stricte entre l'usage littéral et l'usage non-littéral du langage.

D'autres fois, c'est la nature de l'objet du débat qui est incertaine ou prêtable à des confusions. Mais, de règle, la nature foncièrement subjective et socioculturelle des arguments est la cause des paradoxes, des ambiguïtés et des contradictions logiques qui sont d'habitude résolues ou résorbées lors des échanges authentiques. Soit la proposition :

(10) *Le café m'empêche de dormir*.

Cette proposition peut être un argument pour une thèse du type : *Je prendrai un café* (parce que j'ai du travail et je veux combattre la somnolence) et un contre-argument à la consommation du café si on veut dormir (il pourrait servir de justification pour refuser une invitation au café, par exemple). De même, la phrase :

(11) *Tu es un génie des mathématiques.*

Pourrait orienter vers une conclusion favorable si elle était dite dans un contexte où la personne en cause a découvert un nouveau

théorème ou du moins a obtenu d'excellents résultats aux concours de mathématiques. Mais si elle est dite à l'intention d'un élève qui a de mauvais résultats à cette discipline, il s'agit bien évidemment d'une critique. L'emploi de l'ironie et de l'antiphase est un puissant procédé argumentatif, de même que le paradoxe. Soit cet exemple :

(12) *Je trouve que la télévision à la maison est très favorable à la culture. Chaque fois que quelqu'un l'allume chez moi, je vais dans la pièce d'à côté et je lis.* (attribué à Groucho Marx)

Enfin, l'argumentation est souvent faite d'arguments implicites, d'allusions et de non-dits. Les données situationnelles et/ou la relation interpersonnelle y sont pour dissiper les ambiguïtés. La conversation suivante a l'air d'un échange de paroles obscures, de répliques ambiguës et non finies. L'enjeu du dialogue argumentatif devient visible grâce a la connaissance des données situationnelles : si le personnage Ugolin prête son mulet à son rival, il le sauve de la faillite. C'est ce que son oncle, le Papet, essaie d'empêcher :

(13) *Il hésita un instant, et il ajouta timidement :*
- Mais s'il me le demande, ce sera difficile de refuser.
Le vieillard stupéfait répliqua :
- Mais ce n'est pas possible de lui dire oui ! Si tu y vas avec le mulet, tu le sauves. Le mulet peut porter cinq cents litres par jour !
Ugolin le regarda un moment, puis baissa de nouveau les yeux.
- Ne me dis pas ça, parce que…
Il se tut.
Le Papet fronça le sourcil.
- Parce que quoi ?
- Je ne saurais pas bien te le dire…il se passe des choses dans ma tête.
Il toussa, sous le regard glacé du vieillard.
- Tu comprends : tu m'as dit que je devienne son ami. Je me suis très bien débrouillé, ça a bien réussi, et même ça dure depuis

presque deux ans… Seulement, petit à petit, lui aussi, il est devenu mon ami. A force de l'appeler M. Jean, et de boire le vin blanc…

Le Papet, stupéfait, l'œil mauvais, cria :

- Qu'est-ce que tu veux faire, imbécile, des œillets ou des amis ? en voila un couillon ! Il me semble que j'entends parles ta pauvre mère !

Il regarda son neveu d'un œil farouche et dit :

- Quand on a commence d'étrangler le chat, il faut le finir ! (M. Pagnol, *Jean de Florette*)

Dans d'autres cas, la situation ne suffit pas pour déceler la visée argumentative du sujet, si le discours de celui-ci manque de cohérence, comme dans ce dialogue de roman où un père se décide de faire à son fils adolescent son éducation sexuelle :

(14) *Le Zèbre prit alors conscience qu'il n'avait jamais parlé à son garçon des choses de l'amour. Il l'avait initié à la menuiserie, lui avait enseigné les étoiles et le chant des oiseaux ; mais il avait éludé l'essentiel. Il ignorait d'ailleurs si La Tulipe était en âge d'aimer.*

Arrivé sur le perron de la Maison des Mirobolants, il se décida enfin à sauter le pas, au risque de paraître ridicule :

-As-tu des poils au zizi ? lança-t-il.

Interloqué, la Tulipe le regarda avec des yeux ronds, se demandant s'il avait perdu la tête.

- *Oui, lâcha-t-il avec beaucoup d'indulgence pour son pauvre père.*
- *Tu verras, il n'y a rien de plus merveilleux au monde que de faire l'amour avec la femme qu'on aime.* (A. Jardin, *Le Zèbre*)

Il existe également de nombreuses argumentations dont la thèse reste implicite. Elle s'impose pourtant avec force au destinataire, qui fait lui-même les inférences nécessaires pour arriver à la conclusion suggérée.

(15) *Tu dis ton secret à ton ami, mais ton ami a un ami aussi.* (proverbe turc)

Le premier argument conduit vers la conclusion positive « ton secret sera gardé » tandis que le deuxième argument, introduit par le connecteur *mais*, marqueur de contradiction argumentative, oriente vers la conclusion opposée (« il y aura au moins une autre personne qui connaîtra ton secret »). Bien que les deux conclusions restent implicites, elles sont faciles à repérer sans recourir au contexte extralinguistique. C'est le doxa (le savoir partagé) qui les fait surgir.

3. Sous-tendus par cette logique épistémique propre au langage naturel, les dialogues argumentatifs témoignent de cette forme d'influence que les chercheurs ont appelée « force argumentative ». L'argumentation, empruntant ses données à la logique du contradictoire, à la logique du flou et de la gradualité, est la meilleure illustration de la logique discursive propre au langage naturel. Il nous semble que c'est bien là que l'argumentation rejoigne la logique neutrosophique.

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Chapter 12
Some aspects of dialectal survey for AMPRom

Anca-Diana Bibiri

"Alexandru Ioan Cuza" University of Iaşi, Romania

Abstract

This paper presents some challenges encountered during the dialectal surveys for gathering corpora for the project AMPRom (*The Multimedia Atlas of Romania)* which aim is the documentation of the intonation patterns in Romanian language. AMPRom is a last generation atlas which combines principles of geolinguistics with techniques of instrumental phonetics and those of informatics, followed the scientific-methodological approach used by AMPER (*L'Atlas Multimédia Prosodique de l'Espace Roman*). AMPRom is conceived as an interactive database bringing together data collection and acoustic analysis concerning prosodic features of linguistic varieties specific to the Romanian language. Collection of data during the dialectal registrations presents many difficulties due to the variability that depends on the objective and subjective factors, such as functional intonation patterns that characterize the native speaker, the context of communication, the syntactic structure of the utterances, the rhythmic structure of the word used, and the emotional factors involved, hard to deal with.

1. **Introduction**

Dialectal investigation is considered to be a special form of communication (Dumistrăcel et al., 1997), because its aim is to target not only the 'idiomatic competence' of the speaker, but also his 'expressive competence' and the subject's ability to speak in specific 'determined circumstances' and to structure the dialogue according with those circumstances (Coşeriu, 1994), a convention on the issue of the language used in communication being established between the investigator and the subject.

Generally, the surveys don't suppose a natural situation, but one provoked, the communicative relations established between individuals belonging to different linguistic communities, the

'outsider' (investigator) having the initiative and control all verbal activities; hence the possibility of distortion of linguistic reality (Bidu-Vrănceanu et al., 2005).

Some important elements should be taken into consideration in collecting data during the dialectal surveys: the questionnaire, the informants, the context and other factors. In the context of dialectal surveys, questionnaire has a structure conditioned by the goal of the communication and the methodology used in analyzing data collected. A special need is to consider carefully what the sentences to be elicited should be like segmentally, because the choice of speech materials will have direct consequences on the reliability of a prosodic analysis and eventually on the strength of the conclusions drawn from the dialectal surveys.

In this situation, what the subject is supposed to say is fixed and usually a relatively small number of sentences need to be used. But difficulty can arise when a large number of sentences are needed, as these guidelines impose a lot of constraints on the usable words. Furthermore, it is not always possible to have control over what exactly speakers will produce, for example, in those situations when he has to 'guess' the sought word necessary in a specific statement and pronounce it with 'neutral' intonation, and not suggested by the investigator in order not to induce a specific intonation.

The most important step in an dialectal survey is the choice of the subject; the difficulties in finding and keeping him/her till the end of the intended action, the normal atmosphere of the context of the communication rooted in the limited time at the researcher's disposal, especially that this type of investigation – prosodic surveys – requires repetitions of the questionnaire at least three times, thus the annoyance and the fatigue of the subject. Most of the time, the subject is not told from the beginning about the three repetitions of the corpora – it is a 'strategy' in order not to lose him/her from the start (often, after the first rehearsal, the researcher told to the subject that it is necessary to repeat the corpus twice more, point when it intervenes the subject's refusal to continue and, at this impasse, the researcher must resort to further explanation and persuasion in order to induce the subject to continue and finish the task).

From the beginning, it is established the methodology of the prosodic survey, the emphasis being made on training the subject, one of the essential phase for the quality of data collected; instructions should be simple, not confusing, and a clear specification of the purposes for a smooth running of the dialectal survey. Working conditions are different: at informant's house, at school, in a room of a hotel, or a workplace of the subject; the best place would be at home, given the fact that he/she is in a familiar environment, close to him/her. Also here, various situations can occur that interrupts or extends the achievement of the task; the absence of peace and calm atmosphere breaks up the activity; sometimes everything holds under pressure due to limited time or because of different kind of household activities that must be fulfilled.

1. Corpora

The data of the intonational surveys were collected by means of questionnaires based on inductive method in which the researcher presents the subject with a series of situations (such as 'You meet your best friend who you haven't seen him for a long time' and then asks him to respond accordingly. This useful method allows the researcher to obtain a wide range on intonation contours, very difficult to obtain with other methods.

During the prosodic dialect investigations for AMPRom two fixed questionnaires are used: AMPER-ROM and AMPRom and another semi-free MapTask dialogue corpus and a free corpus.

Statements are recorded at least three times and obtained through indirect questions (for attaching the involved words) and by verbal and non-verbal implications (facial expressions, gestures) to the context and / or forming some speech situations during the continuous dialogue between the investigator and informant, and, in some ultimate circumstances the investigator is saying the statement (with a monotonous intonation, mechanical that does not suggest the actual intonation), the informant statements should not read the statements to avoid the specific 'reading' intonation.

The investigation usually begins with discussions between the investigator and locals (free corpus), while the investigator has the opportunity to observe the intonation patterns of local speakers and to choose the best informants to achieve the prosodic dialectal research.

Than it follows the AMPRom questionnaire, considering that it contains statements similar to everyday communication sequences, achieving a favorable atmosphere for the investigation. Then the questionnaire AMPER-ROM is accomplished, demanding that in the end is recorded the focused sentences which the accent placed on constituents from different sentences. The two surveys are repeated three times in different sessions on the same day or / and in the following days. Finally, the validated technique MapTask is applied and this offers the opportunity of comparing in order to confirm and complete the prosodic patterns as those used in fixed corpora.

1.1. AMPER-ROM Corpus

The first questionnaire consists of a series of statements used for AMPER-ROM. The sets of statements that make up the questionnaire – established by morpho-syntactic and phonetic criteria - are formed by: *declarative* sentences (affirmative and negative) and total *interogative* sentences (affirmative and negative), having the syntactic structure of SVO (subject - verb - object) where S and O receive, in turns, adjective and / or prepositional determinants; the nouns and adjectives that are used in the utterances are trisyllabic oxytones, paroxytones and proparoxytones. Since in the Romanian language the negation receives usually the stress of the phrase, the negative declarative and interrogative-negative were also introduced in the questionnaire.

Sequence of AMPER-ROM questionnaire (the acronyms *twk, kwt…* represent the morpho-syntactic and accentual codification of the AMPER statements):

twk Nevasta vede un căpitan/ The wife sees a captain
kwt Un căpitan vede nevasta/ A captain sees the wife

dwk Nevasta tânara vede un căpitan/ The young wife sees a captain
gwt Un căpitan elegant vede nevasta/ An elegant captain sees the wife

swk Nevasta frumoasă vede un căpitan/ The beautiful wife sees a captain
pwt Pasărea vede nevasta/ The bird sees the wife

zwk Nevasta harnică vede un căpitan/ The hardworking wife sees a captain

bwt Pasărea papagal vede nevasta/ The parrot bird sees the wife

twg Nevasta vede un căpitan elegant/ The wife sees an elegant captain

fwt Pasărea frumoasă vede nevasta/ The beautiful bird sees the wife

1.2. AMPRom Corpus

Syntactic and phonetic restraints to which the 'fix' minimal corpus has to respond that is set for AMPER will be found, for the same reasons of contrastive analysis conditions, also in the questionnaire designed for AMPRom. However, to capture a larger number of Romanian intonation patterns in their territorial distribution, a second questionnaire includes other statements, simpler (without many formal constraints) to facilitate the contact with the subjects and to prepare them for the fixed questionnaire, the AMPER-ROM. That includes about 100 sentences and has two variants: low version (compulsory) and extended version (optional), the latter is done only in some points of inquiry being applied once, with the best informants.

Among AMPRom questionnaire there are utterances organized as follows: VO (verb-object) structures (with inclusive subject), VS/SV (verb-subject) structures; structures with double negation elements both in the question and the answer; structures in which modulators are used (adverbs of manner and semi-adverbs – *sure, surely, maybe, really*); structures containing different types of questions: partial, alternative, confirmation; structures that require intonation suspension (to express the continuity); exclamatory structures; structures with a successive focus on constituents of the statement and many other types.

Sequence of AMPRom questionnaire:

(1a) (This encoding stands for AMPRom statements.): *L-ai văzut pe Ion?/ Have you seen John?*

(1b): *Pe Ion l-ai văzut?/ John was that you have seen?*

(20b): *Chiar vine Ion?/ Really, is John coming?*

(26): *Nu vine nime(ni) la noi?/ There comes nobody(none)to us?*

(30): *N-a venit nime(ni) la noi./Nobody(none)came to us.*

(41): *Vii ori nu vii?/ Are you coming or not?*

(49): – *Apucă-te/Ia şi-nvaţă, că de nu.../ Start/Let's learn, or else...*

(65a): *Mănânci **peşte**?/ Are you eating **fish**?*

(56f): *E/îi amiază? / Is it/ It's noon? It's already noon?*

(84): *Ce batic frumos ai!/ That's a beautiful scarf!*

At first glance, there is no difficulty in obtaining the required uterrance, but a lot of problems arise when the subjects do not understand for the first time the task (not all of them, but there are a lot of questions in order to clarify the answer that is needed for the task) have to change the words order, or to give a corresponding intonation according to the request of the issue and all these imply many repetitions and, implicit, become a task of time-consuming. Otherwise, it is altered the linguistic reality of the investigated area. For example, one funny situation is that after explaining the context of a certain task, the subject was asked to give the answer – such as to imagine that he looks out of the window and his neighbour John is coming and to say this in a neutral way, but surprise – the informant 'acts' the situation of communication as if it happened at the moment of speaking and he repeted this scene as many times as the questionnaire was repeated.

1.3. MapTask Corpus
The MapTask is a technique in which two subjects communicate in order to complet a specific task. Each of the two subjects has a map *of a place (real or imaginary),* of imaginary route in the town marked with specific elements such as buildings, fountains and monuments. A route is marked on the map of one participant and this person has the role of instruction-giver; the modify version of the same map held by the other participant differs from the instruction-giver, because the route to be followed is not designed. The second participant has to ask questions for reproducing the same route on his/her own map in the dialogue with instruction-giver.

The objective of this questionnaire is to obtain spontaneous utterances through the oral presentation of the specific context which induce different types of utterances and intentions. A very important clue is that the informants do not read the context or the possible answers, because the goal is to obtain spontaneous responses.

Before beginning the questionnaire the researcher should explain to the informant that he/she should pay attention to the situation and to respond in the most spontaneous and natural way, as if the situation were actually happening at the moment of speaking. The researcher has to explain the situational context to the informant in a clear way, assuring that the context is understood. The explanation of the context guarantees the maintaining of the same context across subdialects. Another element for a successful data collection is the checking of the modality of the utterance produced by the informants according to the required types (interrogative, negative-interrogative); in case an utterance is not of the type desired, the researcher must ask the informant to reformulate his/her response.

1.4. The free corpus

This corpus consists of registrations of conversations between informants, between researcher and the informant, the informant's short stories, , phone-calls, various events, all these being a collection of data spontaneously produced in order to be compared with the fixed corpora. During the registration of this type of corpus because of the 'opened' topic, the subject shows his highest communicative availability; it is the opportunity for him to talk about himself, his family and his experiences of life. There are cases when, the researcher notices the speaker's fatigue, followed by a lack of attention, and the investigator appeals to subject to talk about a small episode from his/her experience. Thus, he/she regains the vitality and the energy to continue the task.

2. Informants

To achieve the speech prosody documentation, for both the local and standard language there may not be used the same informants; in the first case there will be surveyed rural subjects (selected from ALR and NALR network) and in the second case, the survey will take place in the cities, in the most important cultural

centers for that province. Among the classical criteria required in a dialectical survey that the informants must meet include: communicative availability, average age, spontaneity, minimal school education, good diction and regular voice (not to lose his voice during the pronunciation of the utterance, especially at the end of it).

In rural areas two informants are used (with the code 1 (odd) for women and 2 (even) for male) indigenous, representative for the local speech, with elementary education (up to high school), middle-aged - 30-50 years (if necessary psychophysical conditions are met, they may be older) who speak natural under the conditions of the investigation. In urban areas the surveys twofold: besides informants 1 and 2 (belonging to lower social class / low and / or middle / middle, with influences of the local dialect), there are used informants 5 (female) and 6 (man) with higher education (belonging to the upper social class / high), speaking cultural language, but which are normal people (i.e. not the "professional speakers", more precisely those who work in the media, teachers, especially those teaching Romanian language and other languages). If there are more than four informants interviewed according to their socio-cultural status, they will receive tokens 3, 4 ... and 7, 8. A greater communicative willingness and faster adaptation to the demands of the surveys is shown by the women, although they are more conservative than the men who innovates faster.

There were situations when the best informants, representative for the area under investigations did not agree to participate in the surveys, appealed to different reasons and this fact implies another search for a suitable subject in order to accomplish the proposed aim. But this situation depends, nonetheless, on the researcher's qualities – he must show tact and patience, energy and a certain disponibility in finding the most suitable subject.

3. Conclusions

Collection of data during the dialectal registrations presents many unusual or funny situations due to the variability that depends on the objective and subjective factors, such as functional intonation patterns that characterize the native speaker, the context of communication, the syntactic structure of the utterances, the rhythmic structure of the word used, and the emotional factors involved, hard to deal with.

The circumstances of the field research are very important: considering the specific recorded data, several conditions are required: lack of any kind of noise, intrusion and invited guests who interrupt the connection and the specific atmosphere, distraction due to various external disturbances.

Taking into account that for achieving good prosodic investigations the time-factor is very important, both the researcher and the informant must be aware that the quality of recording involves a lot of patience and goodwill from both sides. Not once, it happened to make one repetitions of the questionnaire and the informant became bored or invoked different excuses not to finish the three repetitions of each questionnaire (and this occur with quite very good subjects), or promised that he would come the next day (but he became lost and another informant must be found); but he had a lot of time when it came about his own life and the pleasure of talking in this case was at its highest level.

During the dialectal prosodic surveys, the use of different strategies of investigation, some 'tricks' enables the achievement of the purposes in good conditions reaching, ultimately, to the desired results.

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Chapter 13
Ethnical stereotypes – cause of communication difficulties?

Lucian Săcălean, Mircea Munteanu

Introduction

Our existence implies communication. In fact, it is difficult to imagine life nowadays without the great variety of means of communication. We notice a growing facility in the way we communicate. It is almost unimportant with whom we communicate, we have at our disposal common forms of communication, and technology helps us more and more to overcome communication barriers related to spoken and understood language. Culturally, it is increasingly easier to understand the significance of gestures, actions or words, and we owe this, at least in part, to the promoting of a "global culture" by television networks, internet and film products.

Despite today's communication facilities, we ascertain that, unfortunately, there are still blocking situations, communication difficulties or even a refusal to communicate. Communication difficulties can have different causes: educational, gnoseology, cognitive, affective, social, emotional, etc. We will refer in the following pages to aspects regarding communication difficulties, related in part to the existence of ethnical stereotypes, relying on the tendency to simplify and rationalize.

The importance of the subject

Addressing ethnic stereotypes with the full range of influences that can be exercised within the scope of political participation, the types of accepted relationships, of communication, and so on, it seems an important endeavor for a community that has a history which highlights both the potential for cohabitation and collaboration as well as the conflict potential. A better understanding of where and why communication blockages occur, we believe, may lead in the future to better communication and the settling of any disagreements through mechanisms that involve communication and collaboration.

Work methodology

To answer our theme, from the perspective of the collection of empirical data, several methods can be used, both qualitative and quantitative. From the first category, the interview method has a potential interest (with its three variants: structured interview, semi-structured or in-depth) or that of the focus group (with representatives of each relevant ethnic group). From a quantitative perspective, the survey is a method with high heuristic potential; our decision is to use both methods.

The most important aspect in a semi-structured interview is that by using it we get more information about the motivations, aspirations, goals, attitudes and values of a person. A good and experienced interviewer will notice during the interview, not only what the subject wants to declare or show, but also the more subtle aspects. As a formal support, the interviewer received a semi-structured interview guide, in which the objectives he had to pursue during the discussion were stated, subsequently supplemented with observations and details. Questions were predefined in a logical sequence. The study pursued several themes: political communication, voting turnout, the impact of stereotypes, etc., in a mixed ethnic community, Târgu Mureș.

For the purposes of this study we used a sample of 1320 individuals entitled to vote; the selection of the respondents was made by using the multistage sampling technique. The areolar distribution of the respondents was good; the sample had a margin of error of $\pm$ 3.37%. This sampling method was preferred to others due to the particularly practical advantages they present (Dussaix and Grosbras, 1993, Rotariu and Ilut, 1997). The data collected provided valuable information on the ethnical identification / self-identification, the existence of stereotypes, the interest for the media, etc. In the second phase of the research a semi-structured interview guide was used, on 30 subjects of Romanian ethnicity, 30 subjects of Hungarian ethnicity and 30 subjects of Rroma ethnicity. As formal support, the interviewer received a semi-structured interview guide, in which the objectives pursued in the conversation were stated, subsequently being completed with observations and details. The questions were predefined in a logical sequence. In terms of the socio-demographic profile, the structure of the sample used in this study was a relatively

balanced. The situation was perfectly similar in the case of the respondents' sex: in the Romanian and Hungarian ethnic groups (50% male - 50% female) and 2/3 men in the Rroma ethnic group due to the difficulty of access, but also the community's cultural typology. Regarding the age distribution, it was relatively similar for the Romanian and Hungarian ethnicities. At the level of general population it is known that the socio-economic and demographic profile of the two ethnic groups is similar (see the Barometer series led by the Centre for Ethnic diversity of the Foundation for an Open Society). The study was conducted from November 1st to December 16th, 2010.

Data analysis

The research also tested the existence of preconceived perceptions regarding ethnical identification. The respondents were asked to answer a question targeting the recognition of belonging to an ethnic group. For the Hungarian respondents, we noticed a variety of answers covering both the predetermined images, as well as the logical arguments. An important place in identification is occupied by the spoken language: *"I can tell a man's ethnicity from his spoken language, but otherwise I cannot figure it out", "I cannot recognize him just by the spoken language, and I believe that whoever tries to tell who is what at first sight, lives with prejudiced ideas", "I cannot recognize him, only by his spoken language".* In addition to these responses, we encounter some others, rather related to a certain perception or a preconceived image: *"if a man has a mustache, it is most certain that is Hungarian, I don't know what else he would be", "After his clothing, behavior. A Hungarian man is clean; he behaves in a different way, more politely than a Rroma. I cannot generalize, but this is it", "I can recognize him by his clothing, behavior; a Hungarian man is more balanced, he doesn't hurry as much. I noticed these things when I worked in Hungary", "I think you can recognize them by the way they dress, and by the typical Hungarian mustache. I cannot explain the difference between the way the two nationalities dress, but I can tell in 95% of cases if that man is Hungarian or Romanian", "It can be recognized by the clothing, behavior, spoken language and the accent during conversations".*

The identification of the other ethnic group is not easy, but it is also based on the identification of the preconceived image: *"Those who belong to the Romanian ethnicity are different nowadays, as if they are more confident, wiser", "I can recognize them by their clothing. Romanian women dress very smart even in everyday life, they always wear makeup, their hair is done, and they wear high heels, compared to Hungarian girls who dress more casual", "I cannot recognize Hungarians, but I can recognize Romanians. They have typical Romanian features, I cannot explain this, but in 80% of cases I can tell if someone is Romanian"*

Romanian ethnic respondents' answers reveal a similar mix: from the spoken language, the safest recognition factor according to respondents' opinion, to the subjective elements related to behavior or clothing, they all become elements of the ethnical identification: *"firstly the language, secondly the behavior, and even the clothing", "if I hear them talking, I also recognize him by the mustache, or by his facial features", "Us Romanians recognize each other by our clothing, Hungarians wear different clothes compared to Romanians, and especially in the countryside we can see all sorts of costumes, and then we know and recognize Romanian or Hungarian traditional costumes", "by his accent, mustache, way of speaking", "I believe that Hungarians have a particular style, you can recognize them immediately, and so do Romanians, too; you can truly tell them apart, I recognize them immediately", "we can recognize them by both physical features and by the way they speak".*

Also in the area of the symbolical elements attributed to an ethnicity or stereotypes fall the following response elements: *"by the accent in the first place and after political affiliation", "by the way they speak, you will definitely know it, and by the way they walk and dress"*

The connection made between the political affiliations proves the penetration of the political model into the common consciousness, followed so far by the Hungarian community.
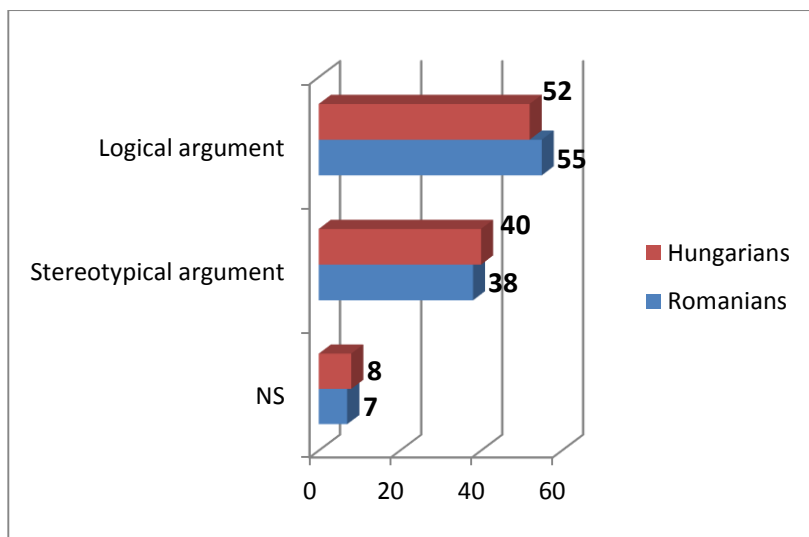
Fig1. Stereotypical argument vs. Logical argument

Regarding the Rroma ethnicity, there are similarities when we analyze the Romanian and Hungarian ethnics' responses; they both regard the aspect of their clothing, the behavioral traits and even "the existence of a specific odor, different from that of Romanians and Hungarians". In the answers provided by the Rroma ethnics, identification and self-identification concern both the presence of certain physical characteristics, and also subjective factors such as clothing, ways of expression, etc. Stereotypical arguments occupy a lower weight compared to the logical ones, but their share is a significant one. Language seems to be the main element used in assigning ethnicity. The two types of arguments are combined to give the overall picture. Close percentages of Romanian, respectively Hungarian respondents believe they cannot determine the ethnicity of the other regardless of the situation.

As we have noticed from the responses to other questions in this module, the Roma are the target of negative bias from both Romanians and Hungarians. Of the Romanian respondents, only one said "I have nothing against them" and from among the Hungarian respondents only one said "they are people, too" (interview respondents). These are the only responses that may be categorized as

positive. Otherwise, we find exactly the same central stereotypical traits that were observed in the ethnical Eurobarometer series conducted by the Ethnocultural Diversity Resource Center: thieves, dirty and lazy.

In addition to these features, we can also find the symptoms of de-humanization (see Gaunt, Leyens and Demoulin, 2002; Leyens, Palladino, Rodriguez-Torres, Vaes and colab., 2000; Leyens, Rodriguez, A. P., Rodriguez, R. T., Gaunti and colab., 2001). A Hungarian respondent defined them as "a parasitic nation" and one Romanian respondent stated that "these people do nothing, on the contrary, they steal, attack people, are lazy and do nothing, and if it were me I'd put them on top of a mountain peak, I would build a 5 meters tall fence, and I'd put 27 thousand volts in it and I would leave them there to fend for themselves, not to go all day to sit begging, to make us the laugh of Europe, and wherever they go."

Our data also confirm another model of social perception. According to the mixed stereotypes content model (Fiske, Cuddy, Glick, 2002; Cuddy and Glick, 1999) prejudices are frequently formed by positive assessment on one stereotypical dimension and negative assessment on the other stereotypical dimension. Thus, the paternalistic stereotypes are formed for out-groups which do not have negative intentions towards the in-group, but they are also lacking the ability to hurt the in-group members (e.g. elderly people), while the envy-based stereotypes describe capable out-groups (in terms of their own interests) but which are not perceived as having positive intentions towards the in-group (e.g. Jewish people). The mixed nature of stereotypes is explained from a functionalist perspective: the paternalistic stereotypes justify the lower status of the out-group (low competence) and at the same time encourages obedience (high amiability) and envy-based stereotypes justify the meritocratic system of our society (high competence) but also the action taking against competent out-groups (which are only concerned about their own interests – low amiability). Indeed, our respondents did not provide exclusively negative answers. On the contrary, there are also positive assessments. Thus, one Romanian respondent stated that Rroma are "a beautiful nation, but a lazy one; they are people like us, they like to live better. There are exceptions among them, also; some like to learn and – have achieved a goal". Another respondent assigned them a

significant amount of cunning; this statement implies the recognition of a certain level of intelligence.

However, beyond these models, Romanian and Hungarian respondents attributed Rroma people with characteristic that are difficult to place into a certain category, and whose evaluative valence is ambiguous. More precisely, it is about a certain "adaptability": "the Rroma, he is also a minority, but in my opinion they did this minority now,..., but if they live in Miercurea Nirajului (a village mainly inhabited by Hungarians) for instance, they consider themselves Hungarians, if you go to Sampetru (village mainly inhabited by Romanians), the Rroma will say that he is Romanian; I consider them a minority, but they are not really a minority" (Romanian respondent); "they are the ones who always accommodate, if they go to a Hungarian village, they are Hungarians, whether in a Romanian village, they are Romanians"(Hungarian respondent). These responses reveal some appreciation for a positive feature, but also an unpredictable character.

From the responses cited so far, we can see that there is a behavioral dimension of attitudes towards the Rroma, not only cognitive or evaluative, more exactly one of exclusion, of marginalization of this ethnic group (see, for example, the respondent who said he would lead them on a mountain top and would isolate them with an electric fence).

Hungarians are the target of far less intense prejudice than the Rroma. In fact, many Romanians' remarks are positive or very positive. It is relevant that in the responses of Romanian respondents the term "neighbor" often appears, referring to the Hungarians they know due to residential proximity: "my neighbor who speaks Hungarian, my ex-boyfriend who was Hungarian ... "This fact is particularly relevant, as it is in accordance with the intergroup contact theory (Dovidio, Gaertner, Kawakami, 2003; Hewstone, Rubin, Willis, 2002; Pettigrew, 1998; Rothbart, 1996). This theory argued that, following contact with the members of minorities, stereotypes and prejudices must become less negative if four prerequisites are met: groups have equal status and common goals, they cooperate, and the process is supported by the authorities and legislation. Indeed, the idea of equality appears in the responses we received from the Romanian respondents: "to me, he is a man like any other, as we Romanians,

from my point of view I believe that we are equal", "they have their rights, and they must be respected, without any differences ". In fact, we even find the recognition of a certain superiority: "they are people like us, a little neater." Some answers are so positive that it's hard to believe that they were obtained in a town which, two decades ago, was the venue of a bloody ethnic conflict: "well, these neighbors, like Tibor, nearby, are good people, we get along well".

All these answers do not mean that the negative remarks are lacking. It is interesting, however, that, unlike the Gypsies, which are labeled with all sorts of negative stereotypical attributes, Hungarians are not the target of such attributes. Rather, in this case negative remarks target the minority's intentions as a whole: "they are the ones who want autonomy, they want to be masters here and to abolish the Romanians", "they are the people who demand more rights", "they are the ones that have most rights, and still they are never satisfied". Virtually, all these remarks are connected to the Hungarian minority's requested rights issue and their autonomy intent, which is perceived by many Romanians as hiding negative intentions towards the co-inhabiting Romanian population.

Finally, as expected, Hungarians perceive themselves in positive terms. They define themselves either in historical-biological terms ("a nationality belonging to the blood of Arpad", "Hungarian man with Hungarian ancestors") or in terms of a strong national identification (" it is a beautiful word. Poor Hungarians are all over the world and none of them would leave his Hungarian nationality") or in terms of a specific behavior ("it is an attitude, when you can recognize one from your ethnicity without seeing him before"), or in terms of positive traits ("a Hungarian man, who is sincere, honest"). However, most of the Hungarian respondents' answers are retained, they preferring to describe their ethnicity simply as a nationality.

If Hungarians have defined themselves predominantly in neutral terms, they have the same attitude towards the Romanians, whom in most cases they simply define as "another nationality". Only three answers differ: "Balkan nationality" and "to have expectations from them" and "neighbors".

On the other hand, Romanians describe themselves predominantly in positive terms. Some do not specify it, but it is clear that they have a positive attitude ("I am not bragging, but we can say

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good things about them"). Others refer to ancestors and "the ancestral land", to "the beautiful history" that we have behind us. Just like in the case of the Hungarians, history also means blood ties: "I feel Romanian because I live in Romania, in my blood there is a part of Dacian blood, a part of Michael the Brave's blood". Negative references are about what the prototypical Romanian had or has to endure: "he is a man who is proud of what he is, of what he does, with traditions, the good and the bad, but he is a being who, for 20 years, has been lied to so much, that if we continue like this, in 20 years he will forget that he is Romanian".

Asked about potential communication situations (depending on the situation they were exposed to) the answers looked like this (only for those with an opinion):
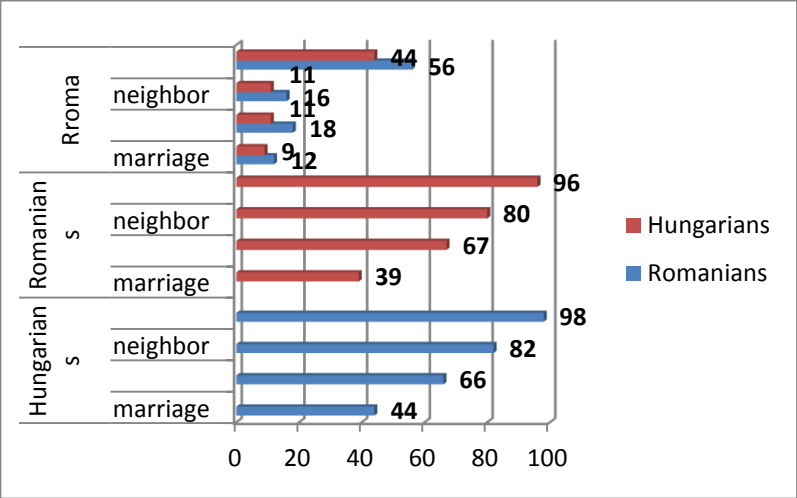
Fig 2. The respondents answers about potential communication situations

In the case of the Rroma item, the answers were provided comparatively by Romanians and Hungarians, in the case of the Romanian item the answers were provided by the Hungarians, while in the case of the Hungarian item the responses were provided by Romanian ethnics. We observe a higher degree of acceptance of different types of social relationships and implicitly of the type of

communication generated by these, both in the Romanian-Hungarian relationship, as well as in the Hungarian-Romanian relationship. This is not the case in the Romanian-Rroma / Hungarian-Rroma relationships. The close values of the responses in the Romanian-Rroma / Hungarian-Rroma relationships reveal the existence of stereotypes, but mostly the sharing of these stereotypes by both Romanians and Hungarians.

It is more than likely that a better knowledge of each other would change in time the degree of acceptance of a certain type of relationship. There are many factors that can influence this development: educational, political, relational, identity, demographic and so on. There are more factors that influence the perception of the other, such as the family's attitude, the social group, the collective identity, the direct contact, etc. When questioned about the existence of cultural differences, the respondents had the following views: (in the Rroma item's case the responses were offered comparatively by the Romanians and Hungarians, while in the case of the Hungarian item, the responses were provided by Romanian ethnics).
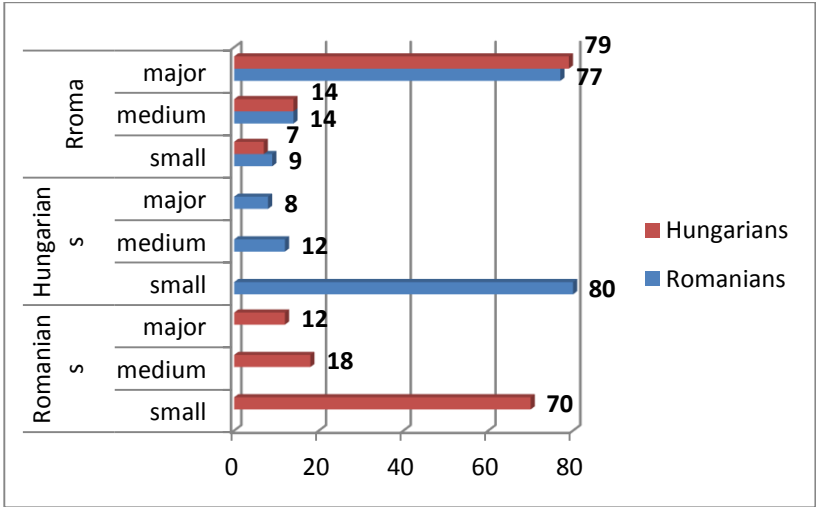

Fig3. The Differences between the ethnic respondents views

Conclusions

We can say that the perception of the other is influenced, among other factors, by the existence and persistence of stereotypes. These in turn will influence the type of relationship accepted, respectively the communicational situation. The negative attributes assimilated to a group or another certainly create communication barriers. Our study revealed that the reduced existence of negative attributes assigned to another group manifests through a broader range of types of relationships accepted, respectively that of communicative situations. The existence of several negative attributes, the persistence of stereotypes determines a lower share of those who accept different types of relationships with the members of another group. Therefore, "precisely the tendency to generalize about a group of people distinguishes these people from others "Mayer Jeeffrey, J., 1990 (1990, p. 332) or "the tendency to attribute characteristics to someone solely based on the category in which that person has been placed "(Hellriegel, D., Slocum, J., Woodman, R., 1992, p 119) is a significant cause of communication difficulties. In our case, the existence of predominantly positive attributes in the case of the Hungarians and the Romanians have as an effect a better relation, unlike the Romanian-Rroma relationships, respectively Hungarian-Rroma relationships. The changing of the predominantly negative perception of the latter ethnicity would result in overcoming communication difficulties, as well as a wider range of the type and share of accepted relationships. For this though, the integrative efforts coming from outside their ethnicity are not sufficient. Stereotypes can be persistent and have a negative effect on communication, but they can be converted, can be overcome, and one of the methods is the very process of communication. The existence of communication catalysts can reduce or mitigate the effects of stereotypes, and this would have as an effect precisely the improving of the communication. The existence of the stereotypes in itself does not explain the communicative refusal/quality/quantity, but it plays an important role in the perception of the other and it implicitly has an effect on communication.

Directions of development

We intend in the near future to expand our research particularly regarding the quality of communication in the mixed communities (Romanian / Hungarian / Rroma) to see in what way a higher or lower percentage or even the lack of one of the targeted ethnicities influences the communication process. Mureş County seems to be one of our ideal targets, given the existence of all typologies of mixed communities that we desire to include in the study.

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Chapter 14
Difficulties in educational communication. Possible remedies

Roxana Criu[1], Bogdan Constantin Neculau[1]
[1]"Alexandru Ioan Cuza" University of Iaşi, Romania
[2]"Alexandru Ioan Cuza" University of Iaşi, Romania

Communication, as part of our daily lives in terms of socialization, interrelation, information etc. becomes, therefore, an integral part of all human existence. In the complex picture of communication there appears, as subsequence, associated to the formative-informative side of personality development, educational or pedagogic communication that "mediates achieving the educational phenomenon as a whole, regardless of content, levels, forms or involved partners" (Iacob, 1999: 181). So, we integrate here both teacher-student interaction, but also the formative one, beginning with the parents towards children or the interactions educator-educated, in general, in any education context. Education communication, on the other hand, is nothing but a core of educational communication with an obvious plus of specialization, found strictly in the institutionalized frame of the educational process, at the level of teacher-student relationship in the context of teaching -learning-assessment. It's a complex, multi-phase and multi-channel transfer of information between two entities that assume simultaneously and successively the roles of transmitters and receivers signifying desirable contents in the educational context (Cucoş, 2008).

In the context of human communication – implicitly of educational communication - researcher Denis McQuail (1999) operates a distinction between situations of communication, having the following dimensions of analysis (perspectives):

	(a) Transmitter		(b) Receiver
Communication			
situations:	1. Active	-	Passive
	2. Active	-	Active
	3. Passive	-	Active
	4. Passive	-	Passive

The author states that the act of communication can be empirically classified as "active" or "passive", the classification identifying different types of relationships between participants, expected to have fundamentally different meanings to them and involve different situations in very different ways.

The first situation (active - passive), McQuail says, is known as the model of intended transfer of information and is defined by the transmitter, without the receiver accepting this definition of the situation. Examples include some suggested learning activities in the school in which the student is uninterested and unmotivated. Such situations are, basically, unidirectional and unbalanced in favor of the transmitter that uses social power or superior resources to define the terms of the relationship and to act in accordance with this definition.

The second situation (active-active) is best represented by the case of exchange or interaction, in which both partners act in turn as a transmitter and receiver. The conversation, the debate, the negotiation, the dispute are examples located at the interpersonal level. We can add learning situations in which the receiver is motivated and reacts. School success, the effectiveness of the learning activity, "the purpose" must be set in terms of mutual fulfillment of needs and requirements of the educational actors involved. Such relationships are generally symmetrical and participants are equal.

In the third situation (passive - active) there is an active search of information that serves a specific purpose - the model is the "research" of the world around us. We are almost continually engaged in such an activity, sometimes driven by the need to solve specific problems, sometimes in a less directed and specified way. We find solutions and build meanings from messages we "read" around us. Such a situation implies or allows a large degree of freedom for the individual who chooses from the available messages and meanings and adopts a personal point of view.

The fourth type of situation (passive - active) is a residual category, for the occasions when communication occurs entirely random, untargeted and without end, both for the transmitter and for the receiver. The relations of communication with such basis tend to be temperate, unstructured, lacked of a clearly defined meaning, of the ability to produce changes and of a particular importance for the participants. Such cases may, however, have important cumulative

effects because are frequent and they will result in strengthening the framework of meanings and relationships.

Regarding this context, the ability of the educational actors involved in the teaching networking to communicate effectively is transposed in functional building and developing of communication skills required to eliminate or remedy any problems/difficulties in communication. Thus, the communicative competence can be defined by reaching the level of performance that provides the issuance and reception of the message in the best conditions. It is based on the existence of specific skills on a particular primary biopsychic availability, but mostly are formed through exercises and experience through a sustained effort (Curelaru and Criu in Gherguţ et al., 2010).

Improving communication competence is essential in the educational process for both trainers and the trainees. The set of knowledge specific for a scientific field, the cognitive skills, the vocabulary, the skills, the communication skills and behaviors are practiced in the ongoing process of personality development and improved by self-instruction and by self-education.

The clear delineation of the communicative competence in the complex system of social and professional skills that an adapted person must have is sluggish. Researcher Claude Levy- Leboyer (2009) includes in his analysis approach of competences a table of so-called *super-skills* necessary for the individual's integration into a specific socio- professional context.

The communicative competence consists of a number of capacities (Curelaru and Criu in Gherguţ A. et al., 2010):
• to give a social-psychological forecasting to the situation where communication will take place;
• to make a planning of the communication process;
• to make the social-psychological management of the processes driving from the communicative situation.
In other words, "power is an integrated group of capabilities that allow speech to assess the situation and act appropriately." The process of development of communication skills is conditioned by speech and language abilities of the individual. Language competence is achieved by all verbal activities - hearing, speaking, reading and writing, thus the main types of interaction between people.

The student's communication skills are externalized in specific observable behaviors, such as capabilities:

- to express thoughts in clear and correct sentences, in oral and written statements;
- to decode easily the meaning of ordinary messages that are addressed;
- to listen carefully a message to receive it properly;
- to establish relationships with other children and with adults without fear and hesitation;
- to obtain information from different sources, others than the people who transmit information directly (educators, parents, friends): books, mass media, internet, etc.;
- to communicate civilized with others.

Table 1. Super-skills necessary in the process of socio-professional integration (Levy-Leboyer, 2009):

SUPER SKILLS			
Intellectual	*Interpersonal*	*Adaptability*	*Orientation towards result*
- Strategic perspective - Analysis and judgment - Planning and organization	- Supervision of collaborators - Persuasion - Spirit of decision - Interpersonal sensitivity - Oral communication	- Flexibility and adaptability	- Energy and initiative - Desire to succeed - Entrepreneurship spirit

One of the features of the communication process in the classroom is its development on two levels: the circulation of contents and networking. Therefore, the teacher's task is more complex than that required in any relationship of communication, because it has to ensure a coherent transmission of a system of knowledge, also the relations with students (Curelaru and Criu in Gherguţ A. et al., 2010). Capturing the attention, the logical structure of the contents to be understood by the students, using the meta-language and nonverbal

language for receiving information faster, appropriate emotional expression, dialogue, providing timely feedback, formulating effectively responses in cases of indiscipline, offering emotional support are goals that can be achieved through effective communication.

Information isn't received as such in the process of communication, but they are continuously composed during the course of this process. At the informational level, we can thus differentiate between *external, internal and semantic* disturbing factors (Verberber, 1990).

The first category is composed of auditory and visual stimuli present in the context of the communication, which can distract from the reception of the message in the manner in which it was encoded by the sender. For example, when the teacher gives explanations regarding the subject of the lesson, the student may be influenced in its correct perception of the presence of some noise in the schoolyard or the unexpected appearance of a person in the classroom.

The second category of obstacles, the internal ones, refers to different states, feelings, experiences that may occur during establishing the communication between transmitter and receiver. For example, for the educational communication, the teacher may be influenced, during an oral verification of the student, by the thought of the pressures made by his parents. Semantic barriers are those alternative meanings of a symbol that can create distortions in understanding the message. We refer here to certain peculiarities in the use of vocabulary, grammar, some emotional implications attributed to the meaning of the message. For example, the Religion teacher can talk to students about the importance of religion in their education, using the phrase "spiritual father" and the student does not know its meaning and to think about his biological parents (Curelaru and Criu in Ghergut A. et al., 2010).

Barriers to educational communication can be divided into:
• *physical* (related to the space or physical distance between the actors involved in the educational process)
• *social* (social status of participants, specific social experiences and certain beliefs)
• *gnoseological* (gaps in the knowledge necessary to develop effective the educational communication process)

• *socio-psychological* (stereotypes, prejudices, traditions).

The analysis of the distortions that may arise in educational communication include differentiating between teacher's and pupils' barriers. For *teachers*, we identify barriers related to social status, teaching experience, type of relationship with the student, personality traits, stereotypes, prior accumulations of information etc. Among the *students' specific barriers* students we remind the degree of interest in certain subjects, the motivation to engage in the proposed learning tasks, the type of intelligence etc.

As ways to prevent or eliminate barriers in information communication we mention:

• use of multiple channels in the transmission and reception of the message to facilitate processing and assimilation of as much information (Iacob, 1999); communication becomes, thus, more attractive and more efficient;

• combining verbal, paraverbal and nonverbal elements for a fairness of the transmission and reception of the message;

• encouraging explicit feedback from students, both with regard to the provided information, but also to the teacher's ability to adapt and support them in the assimilation of new knowledge, skills, abilities and so on;

• avoiding turning the teacher into single transmitter: the communication is bidirectional, and the student will be given the chance of initiating messages according to his needs and expectations;

• responsibility of issuing verbal, paraverbal, nonverbal messages both from the students and the teachers.

We offer, further on, examples of barriers that may arise during the process of educational communication, stating the ways to deal with them, which are found in the table below:

Table 2. Obstacles and remedies in communication (Curelaru and Criu, in Gherguţ A. et al., 2010)

Obstacles	Remedies
1. *at the level of the transmitter (teacher):* - the lack of elements specific to pedagogical competence; - low motivation in the teaching activity; - inefficient use of paraverbal elements.	- the completion of pedagogical training modules, personal development courses etc. - the identification of explicit reasons for maintaining the professional status or retraining. - the performance of exercises which require the use of a certain tone in speech and the emphasis of ideas and check of the effects in the formative plan.
2. *in the message:* - the lack of accessibility of specialized language; - making incomplete messages in the explanation of the new knowledge set; - requesting a permanent feedback from students to check their understanding of the new information.	- Asking for a permanent feedback from students to check the level of understanding of the new information.
3. *at the level of the receiver (student):* - the lack of motivation in solving school tasks; - deficiency of attention during classes.	- Attracting students in different interactive tasks and offering desirable models of personality through the personal example; - Offering group tasks, with namely responsibilities for every student.
4. *at the level of the spatial referent:* - unfavorable physical conditions for the communication process.	- Asking for support to the managers of the school, family, community and the decision-making factors can contribute to the establishing of some conditions proper for students' expression, learning and development.

The communication barriers at the relational level are as important as those at the information level, when you want an efficient management of classroom or in any instruction context. Most often, the conflicts, the lack of involvement in the task, the deviation from the rules and the difficulty of solving these obstacles are the result of the installation of some obstacles in the relational communication. The frequent criticism of the student, labeling, moralizing, orders, advice are just a few examples of barriers that prevent open and effective communication, with a negative role in the process of change implied by education. In conclusion, the presence and development of communication skills described in this chapter allow to avoid these obstacles successfully, for the benefit of all education actors.

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CHAPTER 15
COMMUNICATION. POLITICAL SPEECH. POPULIST SPEECH

Marin Drămnescu
Lumina University of South-East Europe, Romania

Abstract

The effect of political speech on the electorate, in general, and on an individual receiver, in particular, depends largely on the discursive performance and not on the clarity of concepts or the coherence of expressed ideology. Essentially, the impact of a political actor's image depends only on the rate of 7% on the content of the expressed message, on the logic of argumentation or the appropriateness of the sustained ideology, 93% going to the power of opinion, non-verbal language, facial expressions, and last but not least, the quality of voice.

1. Introduction

Communication is a relationship mediated by word, image, symbol, gesture or sign under the form of an interaction process usually among individuals, groups, but also the self. Understood as a tool, communication ensures the exchange of knowledge, experiences, interests, attitudes and feelings but also opinions or ideas.

Understood as a process, communication can be limited to the transmission and exchange of information among people. In this informational exchange, individuals define themselves, telling those around them who they are, what interests they have and by what means they can satisfy these interests. On the other hand, communication includes silences pending the others' feedback, the understanding of their reaction, interruptions, making speech and the non-verbal and paraverbal signals emitted during the entire process[35].

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[35]http://univath.ro/pdf/2014/Curs_Comunicare_AP.pdf
[2]idem

A definition of communication that meets a comfortable consensus comes down to understanding it as a process by which an individual, called transmitter, transmits information to another individual, called receiver, via a channel, with the aim of producing certain effects on the receiver[36].

In an attempt to broaden the understanding of this complex process, the School of Palo Alto, has formulated six principles of communication:

1. *Communication is inevitable* or *non-communication is impossible*; this axiom emphasizes that every man communicates with their whole personality. This approach assigns communication value to any manifest behavior of any individual.

2. *Communication develops itself in two plans*: *content plan* and *relation plan*. This principle delineates the plans of concrete messages transmitted by the plans and by the affective or support manifestations (non-verbal, paraverbal, mimico-gestual, etc).

3. *the first provides information and the second provides information about information*, draws attention to the relational plan of communication, of information decoding and feedback.

4. *communication is a continuous process that can not be addressed in terms of cause-effect* or *stimulus-response,* individuals communicate permanently involving in their communication their past, their experiences and understandings, the aspirations and perspectives they outline, thus engaging their entire personality.

5. *communication involves power relations among partners, and the exchanges that take place among them can be symmetrical or complementary*; Depending on these, compatible behaviors are manifested or distinct roles are played in accordance with the type of dominance, social or hierarchical status had at that time.

6. *communication involves processes of behavioral accommodation and adjustment*; highlights the fact that individuals are different, have individual becoming, perceive and understand reality differently and have different interests, goals, objectives and expectations.

From a psychological perspective[37] communication appears as a relationship between individuals: "communication is primarily a perception. It involves transmission, intentionally or not, of information intended to explain or influence an individual or a group of individuals-receptors"

According to Emilian M. Dobrescu, communication is a fundamental concept in sociology and social psychology[38] based on the following arguments:

• it is a process in which stimuli are observed and a reaction is emitted in relation to them;

• it is an essential mechanism in the development and maintenance of human relationships;

• it is a totality of thought symbols and means by which they are disseminated and stored;

• it requires a conscious participation of individuals and groups.

From a sociological perspective, communication is regarded as a set of methods, transmission networks, individual and autonomous equipment that provides a variety of messages to a quite large audience[39].

Wilbur Schramm defined communication as a process that establishes a communion or an identity of reflections, concepts, between a transmitter and a receiver of messages through a channel of communication. We call communication a technical system used in remote communication. Mail, telephone, Internet, television, radio are means of communication that use different types of signals[40].

The message conveyed in the communication process is the basic unit of communication, being found at the intersection of verbalization and representation of reality. It is composed of written and spoken words, mental images (visual, auditory or kinesthetic) perception of immediate reality, instant understanding, signs, sounds,

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[37] Norbert Sillamy, Dicționar de psihologie, Larousse, București, 1996
[38] Emilian M. Dobrescu. Sociologia comunicării, Editura Victor, București, 1998, p. 29
[39] Dicționar de sociologie, Larousse, București, 1996
[40] Wilbur Lang Schramm.The process and effects of mass communication, University of Illinois Press, 1971, p 27

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[39] Dicționar de sociologie, Larousse, București, 1996
[40] Wilbur Lang Schramm.The process and effects of mass communication, University of Illinois Press, 1971, p 27

symbols, colours, gestures, facial expressions, etc. The physical medium of the message is provided by the channel, which also serves as a way of transport or distribution of the message[41].

From the need to transmit more accurate, more precise messages, the transmitter can emit a greater amount of information than would normally be necessary. This is called redundancy and it is defined as the *selective excess of signs in comparison to those which would be necessary to carry the same quantity of originality*[42].

From a multidisciplinary perspective, a piece of information should refer to the following:

- syntactically: the sequence of signs determined by the transmitter;
- semantically: the consensus of the meaning given to signs according to social conventions;
- pragmatically: the bi-directional effect produced by the information on the receiver and by the feedback on the transmitter.

In general, the effects of communication are cognitive, affective and behavioral and vary according to the responses given to the receiver of the message. The response or feedback is also a message that the receiver remits to the transmitter in response to the received stimulus.

The purpose of the communication is available in so far as the message encoded by the transmitter is decoded and accepted by the receiver. Knowing the information code obliges to the compliance of used signs and symbols, and the possible errors can be easily detected and corrected. When the meaning is encoded in words, the message is of verbal type, and communication is verbal. If the meaning is carried by something other than words, the message and communication are non-verbal[43].

The content and the way in which we communicate are influenced by the context of communication. The analysis of this

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[41] Stânea Rodica. Tehnici de comunicare eficientă. Dezvoltarea de programe de formare specifice pentru creșterea incluziunii sociale în scopul îmbunătățirii accesului pe piața muncii. POSDRU/96/6.2/S/49743, p 8
[42] Idem, p. 9
[43] Idem, p. 9-10

context requires an evaluation of several contextual dimensions: physical, temporal, cultural, social and psychological.

A particular importance in the communication process acquires the comprehension ability of the receiver. The transmitted message will be built according to this ability[44].

The dynamics of communication is given by the exchange of messages among the participants engaged in an interactive process. Depending on the number of participants in a communicational act, we can talk about a bipolar communication or a multi-polar communication (one transmitter and more receivers, one receiver and more transmitters).

On the other hand, also depending on the number of people, we can speak of five levels of human communication: intrapersonal, interpersonal, group, public and mass[45].

Intrapersonal communication refers to communication with self. In the context of this level of communication, the individual listens to themselves, questions themselves, makes scenarios, reflects upon their own doubts, evaluates themselves, communicates with themselves in thoughts or mental images, reveries, etc. Interpersonal communication is needed to optimize the mental balance, manifested in the form of inner dialogue or absolute monologue, even if it is manifest in verbalized form.

Interpersonal communication involves a dialogue between two people. In the case of a minimal discipline of communication, they take turns, listen to each other, one speaks the other listens, emit non-verbal or para-verbal signals of making speeches or interrupting the other so as to understand each other and to transmit as clearly as possible their ideas, needs, aspirations, interests and wishes.

Group communication or team communication involves exchanging information in the form of a dialogue with few people. Individual spends much of their social life in group or team contexts. Here they exchange knowledge, personal experiences, they solve

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[44] Ragip Gokcel. Performanţa şcolară în context organizational. În Sorin Cristea, Filip Stanciu (coord) Fundamentele educaţiei. Vol I. Editura Prouniversitaria, Bucureşti, 2010. p. 188
[45] Idem, p 11-12

various problems and take important decisions. Inevitably these contexts generate conflict situations.

Public communication refers specifically to lectures, speeches, exposures, or presentations by a single person. Although the person who lectures communicates more, each participant is involved in verbal or nonverbal communication, raising questions of clarification or providing information on the topic of communication. Unlike group communication, public communication has different rules. This fact imposed, in the second half of the twentieth century, the insistence of definition and characterization of the public and private space. J Habermas defined and surprised the features and the importance of public dialogue[46] pointing out the value that public space has in the modern and postmodern era and that makes from the electoral democracy the form of organization of political life[47].

Mass communication involves disseminating written, spoken or visual messages to a large public in terms of a media system functioning. This type of communication includes a wide variety of forms of messaging such as books, newspapers, broadcasting. This type of communication includes a wide variety of forms of messaging such as books, newspapers, broadcasting. Mass communication is via radio, television, films, newspapers, magazines etc; the speaker and the auditor being isolated and, therefore, the reverse connection is limited. The main characteristic of mass communication is that the response is not immediate but delayed in time, the message being unidirectional.

2. Speech and Communication

A speech generally represents a way of using language and communication resources in a given situation: languages, addressing conventions, specific vocabularies, communication channels, the interlocutor's identity[48]. In its manifestation, a speech uses existing

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[46] Jürgen Habermas. Sfera publica si transformarea ei structurala. Studiu asupra unei categorii a societatii burgheze, editia a 2-a, revazută. Traducere si nota biobibliografica de Janina Ianosi, Editura comunicare.ro, Bucuresti, 2005, p.18
[47] Stânea Rodica. Tehnici de comunicare eficientă. Dezvoltarea de programe de formare specifice pentru creşterea incluziunii sociale în scopul îmbunătăţirii accesului pe piaţa muncii. POSDRU/96/6.2/S/49743, p. 9-11
[48] Idem, p. 197

contextual resources, first of all, the slanguage. The action of the speech is necessarily directed towards the audience implicitly influencing that context. By using language categories and different social rules, we produce effects and finally, we create an event.

A speech is a form of communication, specific to oratorical genre, under the form of an exposure made before an audience, on various topics. If the theme is political, we can talk about a political speech.

To produce a speech requires the existence of a control, of a selection, and also of a prior organization, and its degree of freedom balances the rationalization of persuasion by *declarative behaviours*[49].

For a better understanding of a speech, we use two types of analysis: conceptual analysis and relational analysis. Conceptual analysis represents the selection of a concept and the quantification of its presence in the speech. The methods underlying this type of analysis are:

a. frequency analysis is to identify the frequency with which a word, theme or topic recurs in the text of the speech;

b. tendency analysis highlights the positive, negative or neutral attitude of the transmitter to an idea, theme, social fact or event; This method identifies the themes or predilect topics of the speech that will be further classified according to the obvious hypostasis: positive, negative or neutral.

Relational analysis allows highlighting the types and structures of concepts association in a text by occurrences or contingencies.

The analysis of occurrences highlights the semantic relations between contexts and captures the relationships between message elements in the text. Through this type of analysis, the dissociations of items are notified. The association or dissociation of two or more formal ideas reflects the association or dissociation of some ideas from the mental plan of those who makes the speech. Usually the speaker can not totally control associations or exclusions and, therefore, they can distort the meaning of correlations[50].

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[49] Idem, p. 197
[50] Idem, p. 198

The analysis of contingencies highlights the aspects of the speaker's personality, their deep concerns with individual and collective impregnation, stereotypes, social representations and ideologies they adhered.

In conclusion, the analysis of speech appears as an analysis of how language is used by speakers in real situations. By analyzing the speech acts, the speech is to be understood as a process in which the words are produced and used, meanings are constructed and transformations and effects are produced.

3. Political Speech

A speech is appreciated as being a political one if it refers to or evaluates public situations. The main feature of a political speech, which distinguishes it from other types of speeches, is the element of conventionality. Almost invariably, a political speech is associated by a corresponding comment with the *rank of the institution and the representative of the institution*. Its intrinsic message is conventionally argued and communicates in advance the *correct* version of events, situations, etc. and also the maximum involvement of the author in regard to the veracity of the content[51].

Political language as a tool of political speech makes references, creates and stimulates various symbolic and fragmented interpretations. Political language produces visible effects managing to indoctrinate, influence or inform. On the other hand, the same language can become boring, linear, or rather monotonous, exasperating, exciting, intriguing.

In its processuality, political language aims at representing reality which is described and built through political interests. Politicians use, in their specific language, messages built *hic et nunc* which create instantaneous perceptions, using a wide range of resources: real and mental images, symbols, puns, words with high emotional impact or invented words, gestures, facial expressions, varied amplitudes of gestures, necessary to persuasion through the grandeur of the presented show. The size of the exhibition enhances

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[51] Idem

the acceptability of the political message by exacerbating the affective dimension at the expense of its informative dimension.

What is specific to political language, and, implicitly to political speech, is its ambivalence which determines it to be both flexible and precise. Due to this language capacity in general, namely flexibility, one can create metaphors, invented and allusive words, preset images, jargons or puns. On the other hand, its precision supports and imposes logical structure, linear or tree, but also semantic agglutinations that offer the possibility of choosing the right word.

The instrumental support for ideology and propaganda is represented by the language through its functions and effects on society[52]. This language, in addition to its specific functions of communication and socialization, builds attitudes expressed in behaviours of incitement and mobilization, of legitimizing the government, political parties, the legal and their decisions. By political language one creates a complex relationship of communication between those who govern as transmitters and the governed as political message receivers. This relationship becomes essential in maintaining power or accession to power of various political actors or in maintaining obedience to leaders and political decisions[53].

By form and content, style, structure and by the frequency of broadcasting the produced messages, by adaptation to the political context, political language determines attitudes that are turned into actions that serve the interests of the message sender, on the one hand, and inoculates to the receiver values and belief which reinforce the conviction that their attitudes and decisions belong to them, are normal and help them achieve their goals.

4. Populist Speech

Populism appears as a blurred, masked interface which ensures a certain complicity between the intentions and interests of politicians (private or group) and the private or group interests of the electorate[54]. Once reached the consensus regarding this duplicity,

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[52] Idem, p 196

[53] Idem

[54] http://www.infopolitic.ro/studii/despre-populism.html

more or less acknowledged, the problem of general interest, the common good is sidelined. The essence of complicity lies in the fact that the two involved parties (politicians and voters) have different interests in relation to government or power, which compels them to publicly declare something other than what they really want and be in a tacit agreement with this.

Even if the populist person's belief is genuine, the effect of populist speech will always be a manipulative one. Both the governor and the governed distort, amplify, mask or nuance reality depending on their interests. The final demonstrated effect is that every time the benefits or advantages are always for the governor and never for the governed.

4.1. Specificities of Populist Speech

The rift between the declarative plan and action plan. In essence, this is placed at the axiological, rational-value level of personality, respectively character. The unity between word and deed marks the consistency of character. The dissolution of this unit will reverberate in the action plan by expressing indifference to the moral norm and thus, to possible effects. It also betrays a certain amputation of empathy, the populist person being self-centered, indifferent or neutral to the effects they exert on others.

In governor-governed combination, the same conduct is also approved by the governed, being noticeable the same gap between their public opinions and their private ideation and actions.

Impregnation of speech with negative elements/clichés. It is a condition for the possibility of populist belief. It consists in an attempt to mimic problem solving, to place solutions to the level of statements. This feature is based essentially on the first specific - hiatus between statement and action - which in fact, is validated. In the concrete plan, these clichés are negative expressions. Such as: *we do not sell our country, we fight against corruption*[55]*,* etc.

Personalization of messages. In the absence of an argumentative logic, the populist speech appeals to the individualization and adequacy of transmitted messages. These messages, through their high degree of generality (*we - the people, the*

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[55] Idem

fight for our country) and deep emotional impregnation correlated with the force of attraction of the speaker's personality, stand for argumentation. *As a result, the referential of the speech is subordinated to rhetorical pathos. The* populist approach is specific to charismatic leaders because only they have the credibility of transmitting hazardous judgments[56].

4.2. The Rhetoric of Populist Speech

Since the concept of populism is etymologically rooted in the Latin *populus* (people) it is assumed and understood that it refers to movements, reactions, attitudes, popular manifestations, regimes or leaders who have or call for a certain affinity with people[57].

The frequent use of the term *people* in political speech outlines a verbal strategy designed to expose in a positive manner the political ideas, principles, options and values promoted, supported or raised by a political actor. By using this term intensively or emotionally, one succeeds in diminishing the transmitter's identity, associating it with a collective entity with positive meanings.

In political speech, the reference to people is done through various strategies and ways found most often in the phrase of *populist rhetoric*.

According to Silvia Kobi, the populist rhetoric manifests itself as a combination of a *genuine democratic project* and *demagogic element*[58].

In the author's opinion, the *genuine democratic project* is a blank check for the people, understood as an entity that has genuine moral qualities, educational values, outstanding civic and civic maturity. Meanwhile, the desiderata expressed by the mass of citizens would be in contradiction with the programs, initiatives, decisions and actions of the political class. The existence of this antithesis almost makes mandatory the presence of demagoguery in political speech.

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[56] Idem

[57] Răzvan V. Pantelimon Populismul european post-Lisabona. Mit mediatic sau realitate, Revista de Ştiinţe Politice şi Relaţii Internaţionale, vol 9, no. 2, 2012, pp. 16 - 27

[58] Silvia Kobi. Entre pédagogie politique et démagogie populiste, 1995, Volume 43, pp. 33-50

The presence of demagoguery in speech, using different strategies and linguistic elements, *seduces* and *captivates* the public. Through political demagoguery are amalgamated and exposed, indiscriminately, expectations, half-truths, truths and falsehoods, delusions and prejudices of the collective mind[59].

The favorite theme of populist rhetoric is the denunciation of unfulfilled promises and is directed particularly to government institutions or the circle of power. It contains subtopics (lack of jobs, crime, poverty, indifference of elites to national health, etc.) or it can reiterate and emphasize other national or international topics.

To develop a populist program involves a large responsiveness, both to public discontent and expectations. Politicians possess strategies to build the populist programme which identify the people's discontent, their hypertrophy (through discursive strategies) and finally their exposure in an electorally adequate manner for the purposes of re-election.

The growing success of populist speech is based on an antielitist attitude which advocates for a rebalance and a refocus of the current state of affairs.

4.3. Strategies of Populist Speech

The main attraction strategies used in populist speech are:

1. *The use of a simple language and behavior* that convince the voters that the elected and their programme belong to them, the people. This technique involves an obvious and blatant distance to the political elite and simultaneously, an approach to the common man, the ordinary man. This strategy, mainly created by means of linguistic and / or non-linguistic elements, is based on the recognition and acceptance that political man manifests, adheres and lives as an ordinary man.

2. *The speculation of commonalities,* of intergroup binders, of common affinities and interests (religion, nationality, sex, values). These special techniques are based on the activation and maintenance of consistent emotional states by calling into question the various interests, fears, prejudices, beliefs, ideals, trends etc, common to the group.

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[59] Idem

3. *Seduction by fear* is built being based on various reasons: the unavoidable disaster if the people do not meet certain guidelines. Through this theme, the audience's attention is deviated from an existing political programme to the behaviors that must be developed to mitigate or reduce any feelings of fear, anguish that a situation could cause. For this technique to be effective it requires the following steps:

1) the formulation of a threat (crime, unemployment, immigration, poverty, chauvinism, etc.).

2) the coherent description of the solution and the way the public would react to this threat;

3) the perception of the offered solution as being the singular and the effective one to reduce or remove the threat;

4) the positive transfer of image to that who identified the threat.

5. Conclusions

Communication is a complex process in which the central theme becomes more important than the transmitted message. In a communicative act, the focus moves especially to define an occupied position and get recognition for filling that position. Typically, in any communicative exchange, and particularly, in the political one, there are interests that will guide the behavior to obtain an advantage over the other, ie an attempt to impose a possible reality that guarantees the satisfaction of the involved interests.

Through communication, one produces detectable effects in the imposition of what to believe, to think or to act.

Communication means the man who shape themselves, open to the other, by word, sign or relational approach. This finality of influence is increased when one finds that all the utterances of a language make and assign sense because they attribute, to the extent that they manipulate the speaker, a specific type of conclusion. Influence is both a human resource and a skill to motivate the other, ie to make them able to think or act in the desired direction[60]

The political speech offers the appropriate context for the study of political terminology.

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[60] Oana Tătaru. Retorica promisiunii în discursul politic actual. Analele Universității „OVIDIUS" – *Seria Istorie.* Volumul 5, 2008

As a public space, the politics is based on the interdependence of communication and action, context in which negotiations, consensus, conflict, obstacles or controversy can take place. Consequently, the analysis of political speech is required as a necessity for understanding and internalization of values, programs, actions and political decisions.

The aim of any responsible and visionary government is solving general interest. To achieve this goal, one may adopt unpopular measures. From this perspective, the support of the majority opinion is not necessarily populist, but only if the politician makes exclusive use of this opinion in order to maintain power.

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CHAPTER 16
THE POLYVALENT DISCOURSE OF THE COMMUNICATION OF THE UNSEEN

Bianca Teodorescu[1], Mihaela-Gabriela Păun[2]
[1]University of Craiova, Romania
[2]School no 1, Balş, Romania

Abstract:

The study contains an application on the communication field, a non verbal type, based on icon. The thesis, in which direction is argued, is the following: the icon takes over an image which becomes the place of a communion, because before watching it, the man is welcomed by the look of the One portrayed, which establishes thereby a dialogue, in a language of silence. The Holy image form the icon, positioned in forefront, shrouds   the viewer in his space by creating a continuous present.

Thereby, the man passes from the earthly plan to the celestial one, from the image shown to the unseen which is revealed by converting the human mind while acceding towards the profoundness represented. The icon talks to us in silence about world's renewal, love between people and the human vocation. Therefore, the communication takes place in the space of silence, and the colors and the light are tools for acceding to the slave of the creation transfigured. To sustain these, a chromatic symbolistic and a symbolistic of the physiognomy of the persons represented in the iconic space, is identified. In this sense, a key of understanding the piece of work it is offered: "Ten angels in rainbow-hued circles" of the Italian painter Giovanni Guariento and the icon "Christ in praise".

Keywords: icon, communication, symbolism, dialogue, a new identity, unseen.

1. Introduction

Today we assist to a progressive cut of the frontiers from different forms of communication through bounds and relations which

attract more diversified categories of society.But, the chaotic character of presenting the information, the priority offered to the information with conjunctional and temporary priority, superficial or sensational, arising the noise in the disadvantage of the true message, make the image about reality of those who truly believe in mass-media, to be false.The concept of communication was defined by J. J. Van Cuileburg, O. Scholten, G. W. Noomen, in "The science of communication", as being "a process which [...] has four fundamental components: a transmitter, a receiver, a channel and information [...] the essence of the process is the transfer of the information from one participant to the other". But "communication doesn't end once the information is taken over. The information can carry out an effective influence upon opinions, ideas or behavior of those who receive it"(J. J. Van Cuileburg, O. Scholten, G. W. Noomen, 2000).

In the modern world, the means of communication create a cultural "menu" by initiating a certain kind of mentality. In this context, the image becomes for us more than a fashion-becomes a world. In other words: The world turned into images!

In this world, the icon is a doctrine about the visibility of the image, saving it from illusion, out of the invisible and intelligible original and from the decay of the world in images. Not an orphan of the invisible, nor prisoner of the visible, the image the icon takes over, becomes the place of a communion. It has only one purpose: crossing the looks, under the sign of love.

In front of the icon we see and we feel watched. That's why the image is no longer screened, because through it and under its features we are being watched by another look- an invisible one.

The icon "is not about the perception of the visible and aesthetics, but the progressive crossing of two looks. For the viewer to be seen and free himself from the "voyeur" stage, he must "climb" through the visible icon to the origin of the other look, admitting that it is being watched"(J.-L.Marion,2000, p.96). The visible does not open through another visible as in paintings, but to another-The invisible Saint; it accedes to invisible .the icon frees the image and demands a frontal look guiding us to another direction to follow. Unlike the maimed nature and the mocked humankind, it praises the face, renews the person in his uniqueness and divine-humanness, realized completely in Jesus Christ, offering a new face: alive, long-

sighted, coming from another world; it is thus an invitation to dialogue and the meeting with the Holy Ghost, The One who makes all the things to appear in their true light. In this sense, "He must create Himself in a changed face for us, becoming, for His immeasurable love for people, his face and symbol and revealing Himself in a symbolic way; through Himself, The Revealed One, to guide to Him, The one Hidden ,the whole creation"(Maxim Marturisitorul,PG 91,1165D-1168A). God- the man, face of the Face, means as person "someone who is beyond his own nature, containing it though"(Nicolai Ozolin, 1988, p.16). In the opinion of Nicolai Ozolin"the portrait is the relation between presence and absence; even more than this, it brings us face to face with the One who is not in front of our face, being represented by the sign of the relation. The description from the portrait works actually as a clue of the undescribed …"(Nicolai Ozolin,1988,p.17).

2. New ways

In his book, J-L Marion says: „The icon offers itself, just as an oasis, as a space proper for taming hearts and calming the sufferings, the true baptistery, in which, sinking, we are born again, being the Space which calms our spotted eyes in the mud of a world of different illustrations which influences sometimes against our will. Being a presence, the icon allows the communion with the One revealed, bringing Him step by step close to the One who praises Him", in a specific language- the silence, a language that cannot be acquired by en empty soul and absent eyes. „If Jesus Christ, is the Face of the Father (according to Ioan 14, 6-10) the icon is the image of the Christians (M. Quenot, 2004, p. 12, 25).In this sense and from the point of view of communication, John Dewey, identifies "a space of interference between society and community, observing communication as a way of being of the community: "Not only the society continues to exist through transmission, communication, but it is fair to say that it exists in transmission and communication […]. Communication […] is the one which assures emotional and intellectual dispositions very much alike, similar ways to answer expectations and requierements." (Apud Paul Dobrescu ,"The Iceberg of Communication", RevistaRomana de Comunicare&RelatiiPublice,

nr.1/1999). In this context, the icon it makes us contemporary with all the persons and situations represented. That's why P.Evdochimov in "The art of the icon", confesses; "the icon brings the face to be seen"(P. Evdochimov, 1992, p.217). Who receives The Communion and "sees" the sufferings of Christ on the cross, feels higher in the finite hierarchies. In this way it is understood how the icon participates at the Sacrament of Divinity. By prototype the image goes away from idolatry and destroys the screen of its visibility to lose the significance and an in this way the visible to break through the obsession of the world. In this sense, St.TeodorStuditul said: "Because the prototype always introduces together with itself the icon whose prototype is,[…] because there wouldn't be any prototype if there weren't an icon [...] things which subsist as ones that are simultaneous. Thus, as no time interferes between them, the worship won't be another, but one and the same for both of them [...]. The prototype and the icon exist somehow one from another and by rejecting one, the other one is rejected too [...]. So there is no Christ without His icon to always exist in prototype, before being technically executed"(Sf.T.Studitul, 1994, pp.160-161).

Through icon, the modern logic of the image is reversed: it contradicts the magical prestiges of the visible, not claiming its equivalence with the thing represented. Dropping out of the image to itself is realized by listening to the one who loses his face, who gives up to his visibility to accede to the divine plan, by holiness, receiving a new identity.Therefore, in the icon "The Transfiguration", Jesus Christ drops out His human face, to communicate a holiness remained invisible to man, without the coffer(not screen too) of His body. This glory of image sets free the first icon: the Shroud of Veronica,which doesn't wipe out a visible face,but kenoza(emptiness) of any image, for the invisible to look at us from the front. In this way the painting produces a new presence, the icon directs itself to a holiness which it never claims for itself. Being a metaphysic image its lecture begins with the painted surface being a trampoline for other surfaces. By polycentrism, confusing linearity, spiritual, "inverse" perspective, a figurative and chromatic symbolism, the iconic representation imprints a movement of the heart through the sacred art towards God.

To identify the message of the icon, and establish a connection between us and the icon, through dialogue, we learn the silence,

watchfulness becoming intuitive. Also, it is necessary to know a "code" of representation. Baggley , in "Open gates through eternity. The icons and their spiritual signification" decodes a correspondence between representation and symbol:

- The inferior, *dark side* or a *cave* in a corner, represents, symbolically , the lowest levels of existence;

- *A circle arc* or *a hand* situated above, signify the divine presence;

- *A ladder*, signifies the purpose of spiritual life;

- *Saints riding* , a symbol of the ones abstain form their body carnality being in true harmony with God's energies received as a gift to the human soul;

- *A beam of light* is a sign send from the sky on Earth"(Baggley, 2001, p.143-144).

- *Buildings* representation: " the columns may be vacantly, the windows and doors can be in impossible positions architecturally speaking, and the structure and the site plan are closer to the images from dream rather than reality (Baggley, 2001).

- *The ambiental space*, amplifies the symbolism: "the tree- represents the Tree of Life (cf.Facere 2,9;3,24; Apocalipsa 22,2) and the spiritual accession; the peak of the mountain has also a very profound, significant symbolism.

The image allows you to build your own world and hide the inner emptiness or create a façade. Put one next to another, the images reveal sometimes incompatible people through their lives. Positioning the represented people becomes representative too: an abbot will always be positioned higher than his apprentices , the young Jesus is shown at a superior level, in the icon where Christ is among the mentors"(Baggley, 2001).

According to the hesychast tradition, which focuses on watching over the mind and watchfulness, the icons communicate to the viewer a feeling of peace and inner introspection. In this sense, in the icon with Christ in praise, "the hesychast person is surrounded in a rhombic red form, in a rectangle painted in red from altogether an octagonal star, the whole composition being centered so that you can feel absorbed by the harmony and its equilibrium. In the icons with Saints presented alone, an axial **symmetr**, a stability and an inner

equilibrium is remarked. This symmetry becomes the nucleon around whom certain scenes of their lives" (Baggley,2001).

The post-renaissance, occidental paintings, in their majority, have contracted figures in the back because the lines of perspective have a tendency to converge to infinite. The lines of perspective from the icons, are inversed to project the figure represented in the first line, in front of the viewer and to involve him, creating a continuous present. The looking is asserted not to get lost, to allow to be captured and thus, in our everyday life, to be able to become the scene on which the events of another inner world is developed, a world where our ordinary values and expectations are disconcerted. In order to get into this world, our minds must be converted, while we deepen into the represented depths. The communication takes place in the space of silence, and the colors and the light are means of acceding to the praise of the transfigured creation. Michael Quenot, in his work "The icon, window through absolute", identifies a chromatic symbolism specific to the icon:

- *White*-symbolize timeless, holiness, innocence;
- *Blue*- faith and modesty, *dark blue*- sign of the holy mystery through which the quick-eyes see go towards the infinite in a silent modesty;
- *Red* and *green* –massagers of the telluri: *red* –love, sacrifice and generosity, but also the bloody sacrifice of Christ, and the Lucifer's pride. hate; *green*- spiritual renewal, harmony, calm and perfect equilibrium, but represents the absence of movement too;
- *White yellow*-the sin, adultery, betrayal, while gold yellow-praise of Christ, for light and sun;
- *Black*-chaos, nothingness, anxiety, predicts hell, found in the monks' clothes means giving up the world for the holy light;
- *Brown*- modesty, poverty;
- *Ochre*- the most powerful by associating green with yellow or blue, and the icons are full of ochre which assort with the light"(M.Quenot,2006,pp.73-85).

Florea Petroniu in "The orthodox icon", decodes a symbolism of the physiognomy of the people represented in the iconic space.Thereby:

-*the eyes*-alive and almond, catch up the viewer's eye, and the dark color bears away any carnal suggestion. They are

disproportionately big to reveal the inner man, who received the divine identity.

-the *forehead*-big and tall, because the Saints had a higher degree of intelligence and a contemplative thinking;

- the cheeks of the monks have deep *shrinks*, sign of their ascetic suffering, and sometimes under their bushy beard , lies an active chin;

-*the lips* are small to reveal the spirituality of the senses;

-*the nose*-thin and lengthened, a noble one, indicates only the fragrance of Christ and The Holy Ghost;

-the *neck*-very thick-valorizing the same idea;

-*the mouth* always delicate, no sensuality form and always closed because contemplation means silence and the body no longer needs food to exist;

-*hands* are specially treated because they are the most expressive parts of the body.*The fingers* are long and thin, too big, to reveal the gesture of praying"(F.Petroniu,1992,pp.134,139-140).

Constantin, Kalochiris, in "The Essence of Ortodoxe Iconography" points out other details concerning the physiognomy of the ones represented in the icons:

-*the feet* avoid naturalism, are empty and thin. The forms are strongly marked, instead of being plain, the height is reduced, dematerialized and presents and ascetic body to reveal the soul.

- *the face* is the phenomenon we appreciate as something intermediary between knowing and becoming known, as an essence of what can be known, to our possibility of knowledge. She becomes a masque when the degradation possesses someone's personality and shows us something which does not exist, because there is no longer the "window" through which irradiates the light of God"(C. Kalochiris, 1971, p.59-61). The ascetic faces carrier of the divine light, shine just like the sun and anybody who gets closer to a sainted man has the chance to see this transformation into the "face". Regarding this metamorphosis, FloreaPetroniu points out:"The face from the icon sends its view to the viewer, establishes a communion, revealing the importance of the frontal, which means presence. The direct contact demands it, and the experience of the human relations confirms. From profile, only the persons who didn't reach holiness are represented, the

sinners and the demons [...],The deviations admirably measured, show detachment from the earthly forms"(FloreaPetroniu, 2002, p.13).

The attitude and movements reflect peace and order of the one revealed in the icon. Saints do not make gestures. Being in a permanent pray , the position of the body and the arms positioned in a cross, the way in which the fingers suggest the gesture of blessing, reduce movement to minimum. But, we must also say that the bodies of the Saints are never static, because their appearance reveal the dynamism of inner life seen by confident eyes, showing the movement of the Spirit", in the opinion of EvgheniTrubetskoi in "Three essays about icon", p.21, and the bodies are reduced to exterior transparence. The fact that in somebody's look remained unmoved, there is a whole spiritual universe, accentuates the force and authority of the spirit upon the body. The lengthened bodies, having the shoulders too short, almost skeletal, hanged by tiny and gracious heads, reveal their condition of physical exhaustion, after long fasts and death watch. All these position the saints on the same line with the saint world. Their molten, sucked faces, enlightened by an inner light as a Holy fire,the golden beam around the head, represent artistic expressions of the superior, spiritual state of mind. In the orthodox icon, the body disappears seldom under clothes, which form solar shapes, becoming a temple of the soul and emphasizing the inner power which animates them. The clothes no longer cover bodies, but souls, absorbing their celestial colors and expressing the spiritual rhythm of the whole being. In the opinion of Jean-Luc Marion in "The Cross of the visible", "the eye loves more than the ear under the protection of a view, not initiated, but confident in what concerns him, he drives the unseen through its redemption. Until there comes down the view of the painter, in such a way that he loses himself in the unseen. It operates in the obscure chaos which makes the distinction between him and the visible. He works before the creation of the first light and climbs up until the creation of the world, half witness, half archangel .The risks he assumes is huge because he can lose himself. The painting, more than others, has something to do with the moral option. Starting from the unseen, the new visible can be intuitive. Only the painter feels this passage he masks into visible. No doubt, there is not enough to see, to protect the view (garder le garde), to have under the eyes, the visible,

already available to the ideas, because then all the people would know his power"(J.-L. Marion, pp. 44,46).

The icon treats the time and space in a free way, disposing according to their proper will by the elements of this world, and overcoming all the boldness of the modern painting. This idea is sustained by Paul Evdochimov in "The art of the icon. A theology of the beauty" (Paul Evdochimov, 1992, p.191). The modality, through which the unseen is discovered, is the revelation. Eloquent in this sense is the story of the painter Rafael regarding the painting of the icon of Virgin Mary, indrawn by Donato d'Angelo Bramante and exhibited by Pavel Florenski in "The iconostasis": "I have discovered my talent for painting, in me it started to blossom the desire to paint Her in all Her celestial plenitude. In my dream I have seen the unfinished face of Madona, hanging on the wall, shining by a gentle light, looking finished and alive. The face was breathing such a divine greatness, that from the eyes started to cry buckets of tears. I found in that face, what I had been looking for a whole life and about whom I had had an obscure and confused representation. The vision embedded in my soul forever and I managed to see the face of Virgin Mary as it was and since then ,I looked at him with thrilled devoutness"(P.Florenski, 1997, p.167-168).Florenski also affirms the confession of the painter Julien Garden about the Virgin from Vladimir: " I was standing in front of an alive person, who was talking to me, whose eyes were talking to me; I read in that look, all the blaming of love and a compassion almost super human. If someone could understand me,then She was the one.It seemed to me, that while carrying her baby into her arms, she was watching the world asking in silence: What are you going to do with Him?As if she didn't knew. She knew it very well, that's why her sadness was supreme but she didn't exclude love"(P. Florenski, 1997).

The inner force of the icon the catch up the viewer's attention and answer him in silence to his ascension to eternity, can be found in the Orthodox Church. That's why only the icon is The Way. Compared to this, the painting represents the experience of the conscience. He doesn't present an unseen. Although his look implies a symbolism, the visible from the painting in the opinion of Jean-Luc Marion, in "The cross of the visible", "does not offer to the view nothing but the plenitude of support, the arbitrary of the deformed

forms, the rhapsody of the colored stains, not to resemble literally with anything.[...] in front of the canvas, the viewer understands there is nothing to be seen, and the eye doesn't feel watched and perceives only the represented visible, in a coded language. Thus, the visible feel satisfied through itself and also considers his meaning fulfilled. The painting imposes to the view, a phenomenon absolutely new, embitters powerfully the quantity of the visible. He exposes a phenomenon absolutely new, original, with a violence which makes the limits of the sky, explode. The painter completes the world because he does not imitate the nature. He digs up blocks of visible, in the night of the emptiness, a dyke to carry away, with love and by force, through lines and stains of color" (J.-L. Marion, 2000,p.52).

Nicolai Tarabukin, in "The sense of the icon", offers a comparative view of the picture/icon: As any work of art, the picture is individualist. The spectator sees in it, first of all, the subjective expression of the artist's personality, of his ideas, conceptions, attitude towards the object represented", being established as a self-portrait of its creator" (N. Tarabukin, 2008, p. 81).[…] It attracts, captivates the spectator…and exhausts itself in its content, which is discovered through form".The icon "is much more than its content [...] apart from aesthetics, philosophy and art criticism. The sense of the icon is the pray and the pray is ritual and sacrament". In other words: if the painting is limited to content, in the icon the content is absorbed by the religious sense. (N. Tarabukin, 2008, pp. 90-91).

Rene Berger in "Art and communication" offers a key of understanding the paper:"Ten angels in rainbow-hued circles" of the Italian painter Giovanni Guariento": "The painting on wood around the year 1357, realized for the particular chapel of Palace of the family Carrara de Padova, partially recovered in 1965-painting named Troni, being reduced to one fragment. We cannot interpret the five circles as a whole.The impression, simple suggestive which the viewer receives as a closer examination of the painting, is different from the one which probably was seen by the visitor of the chapel, when the painting was standing near other representations making up a unique context. Still, the angelic disc appears to the viewer as an image strangely lens-shaped, amorphic."The eye" formed by the five circles hides an evident profoundness and in the same time the feet, knees, hands and heads of the angels suggest us a perspective in its depth.

The support points are three, and the size of the angels the same. Still, the exterior circle comes closer to the ellipsis, and the others have also this form accentuating the maximum profoundness, forcing us to see the image in perspective, and the angels who have the same importance. We found ourselves in front of a very rare case of "inverse-perspective" with roots in the paleo-Christian art and especially in the byzantine one from the fifth century. Also, the clothes and combings of the angels, the movements, positions of the bodies and heads are influenced by byzantine models. In the painting of Guariento, the hands of the angels are elegant, the faces polished, the heads, closed to the body with delicacy and sensuality, the eyes are bigger , the corneas whiter, the eyeballs more obvious. They express, thus, more powerful, their nature of divinity of light, as the neoplatonic tradition of Byzantium, known by the painter, was asking"(Rene Berger, 1976, p.135).

Coming back to the iconic space, we can say that this "can help us find a sense to life. It offers us another vision upon the world. Not accidentally, the contemporary rediscovery of the icon, leads us to new senses and trains us in our inner battle with ourselves, in a peaceful way, just like those who "take by storm The Empire of the skies"(Mt.11,12).

The icon speaks to us in silence about the world restoration, love between the people, and the human vocation. The icon must be viewed, though having a presence, as a continuous view upon us becoming an ample expression of what cannot be seen, through the remembering of Christ, The Resurrected One, the Virgin Mary and all Saints. In the opinion of Luca Diaconu, 'the icon makes all of them to be present, in a mystic and hidden way, in an eternal Pentecost and always new, because the meeting takes place through the Holy Ghost.It hallows the place where is housed, being honest, it changes every home into a domestic church" (L.Diaconu, 1991,p.5). Also, he considers that: "the images lacking sacral, prevent us from seeing the profound reality and hide the unseen, that's why the icon reveals-everything bringing together the other images in the ordinary world. Above times, a mixture of all times and spaces….it addresses to all ages and nations; gather all of them …unifying them. Contemplated with the eyes of the soul the icon is a space of meeting, of dialogue, and Oblation (L.Diaconu,1991, p.5).

3. Conclusion

In the contemporary world the images have an important place. In this context we feel tight-laced by an imagistic diversity which confuses our mind. Still, the contemporary rediscovery of the icon, leads to new senses and train us in the battle with ourselves to regain the divine identity and reveals to us in a hidden way, in a language of silence. In this sense, the icon offers to us another vision of the world through dialogue, face to face. The unseen fades away the flow of time in a continuous present making us contemporary with Him and imprinting a movement of the human heart through the sacred art towards god. In order to identify the message of the icon and establishing a bound between us and the icon, through dialogue, we must teach silence, hesychia and watchfulness and become intuitive.All these are steps to holiness and confirm the affirmation of St.Serafim de Sarov:"The purpose of Christian life is gaining the Holy Ghost". But the icon hallows the space where it is housed, being above times, a mixture of all times and spaces, addressing to all ages and nations, bringing all of them altogether and unifying them. That's why we can sustain the fact that the icon is a true pot of humanity.

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Chapter 17
Uncertainty and barriers in communication in the novel *The Train to Trieste*

Loredana Speriatu,
University of Craiova

Abstract

Establishing and maintaining inter-human relations vitally depend on sharing ideas, experiences, and beliefs, on communicating. But communication is seldom influenced by certain disturbing factors, known as barriers of communication. This paper aims at investigating the way the general communication in the novel *The Train to Trieste* by Domnica Rădulescu is affected by the multiple barriers of communication and the effects they exert on real communication and inter-human relations. By emphasizing the social and historical context we aimed to reveal how the specific features of a certain time period and space can negatively interfere with the well functioning of inter-human relations.

Keywords: barriers of communication, communication, communism, context, incompatibilities.

1. Introduction

The Train to Trieste, published in 2008, rapidly gained its success, being awarded the Annual Prize for Fiction by the Library of Virginia in 2009. Even though its specific is mostly fictional, the novel incorporates autobiographical elements, which contributes to the creation of a personal climate and the absorption of the reader.

The narrative nucleus is structured around the love story of Mona Manoliu and Mihai Simionu, the two heroes separated by the communist regime. The first part of the novel concentrates the image of a harsh country, where terror, fear and lack of nourishment, services and goods compose a tough reality, completed with propaganda and projections of the supreme dictator's will. The second part of the novel illustrates a different vision, a new world that for the heroine seems

rather settled at a different pole. After escaping the country, the heroine finds herself at great distance from the restricted Romanian universe and in the middle of the American civilization, where the political regime not only that respects, but also ensures the individuals' right to freedom and human development. The events accompanying the change come filtered through Mona's point of view. Objectivity and subjectivity are harmoniously combined in order to reveal a people's experience, as well as that of an eighteen-year-old girl.

2. Communication and barriers

Authors have tried to define communication by connecting it to the diverse epistemological fields and attempted to shape it according to the particularities of each discipline. In these circumstances, communication appears to be a phenomenon of an unimaginable complexity, a process that actively integrates multiple components, actuates and influences, integrates and disintegrates, unites and separates.

Communication is the essence of all inter-human connections. Communication represents the ability to permanently decode the meaning of the social contracts built with symbols and general social significances, in order to achieve stability or the change of individual or group behaviour (Șoitu 2004: 5). It is one of the human activities that each individual can recognize, but that very few can satisfactorily define (Fiske 2003: 15).

Communication is characterized by interaction, it is a process in which messages, signals and information are transmitted from a transmitter to a receiver, in a certain context, through a certain code and channel. To communicate means talking to someone, communication also means television, information dispersion, haircut, literary criticism and the list can go on.

Usually, communication is a positive catalyst, contributing to the solidification of inter-human relations and to the optimum functioning of the social system. However, there is a wide range of disturbing factors that diminish, amplify, discourage or deform messages. Any factor which obstructs the adequate evolution of communication and diminishes the accuracy, fidelity and efficiency of

the transmitted message is considered a barrier of communication. These obstacles have the capacity to alter and to block the whole communicational system at a certain point.

According to Ion Ovidiu Pânişoară, difficulties and uncertainties in communications are grounded on a series of myths (Pânişoară 2004: 89-90) that both the transmitter and the receiver develop :

1. the myth of understanding communication, which determines people to take communication for granted, as if the simple initiation of an act of message exchange were the key for an effective communication;

2. the myth which resumes all human problems to communication difficulties, as an outcome to the extension af communication to all social processes;

3. the myth that amplifies the importance of communication techniques - considered a guarantee for efficiency, but ignores others aspects that influences communication (such as the attitude of the transmitter/receiver);

4. the projection of conflicts, starting from the hypothesis that only one of the speakers understands the other one; in fact, both speakers have to assume the responsibility for the communicational act;

5. the myth according to which a good communication leads to a perfect understanding.

The act of communication is an open system that can easily be influenced by external factors. Specialists have distinguished the following typologies of barriers of communication:

a. barriers formed at the level of the different components of the communication process (transmitter, receiver, message, channel);

b. barriers generated by certain myths of communication (Brillhart, Galanes 1995: 39 *apud* Pânişoară 2004: 89-90);

c. barriers of process and barriers of system;

d. emotional blocks;

e. stereotypes (Baron, Byrne 1987: 57-59 *apud* Pânişoară 2004: 99);

f. barriers of understanding, barriers af acceptance, barriers of action (Torrington and Hall 1991: 142 *apud* Pânişoară 2004: 101);

g. educational differences, differences of age, gender, race, social class (Wilcox, Ault, Agee 1989: 200-202 *apud* Pânişoară 2004: 94);

h. distinct communicational background;

i. personal features of the speakers.

Guetzokow and Hall (*apud* Pânişoară 2004: 103-105) have identified other elements that can produce blocks and uncertainties in communication:

- distortion – when the message is altered because of the differences between the transmitter and the receiver (differences of language, status, interpretation);

- omission – as a result of the deliberate selection of the message, which easily leads to incomplete information;

- overload – when the receiver is submitted to an informational abundance;

- synchronization – emphasizes the importance of choosing the right moment for communication;

- acceptance – defined through the personal characteristics, opinions, beliefs, values of both the transmitter and the receiver.

Efficient communication is conditioned by multiple elements with double side: on the one hand, if they are correctly managed and adapted to the situation, they can lead to an optimum communication; on the other hand, if ignored and uncontrolled, they can determine blocks, difficulties, uncertainties in communication, which are the equivalent of a communicational failure. This analysis' purpose is to identify those distrubing factors that influence communication in the novel The Train to Trieste, insisting on the features of the context, on stereotypes, gender differences, cultural and personal dissimilarities.

3. Context, communism and communication

The context is the referential, it defines the common field of the speakers where the exchange of information can evolve. The social and historical context is based on the ensemble of visions, trends, mentalities, ideologies that exist at a certain moment in a geographical space. The context of the 70' and the 80's in the Romanian space corresponds with a black period in the history of the country, with an inauspicious time for communication, happiness, for life itself.

The "golden age" of communism in Romania developed a series of specific features, whose expression became synonim with the birth of a dominant hostility towards real communication, both public and private. The agressive interference of the state in the life of the citizens was not limited to the political, economical, social and cultural aspects, but also ostentatiously marked the individuals' private life.

Romania of that particular time knew a harsh lifestyle mainly characterized by people standing in a queue for the daily food ratio, electricity and television cuts, blind submission to the national dictator and his wife. The utopic communist system officially provided absolute equality for each and every citizen, but paradoxically canceled all human rights and liberties, denying to its people any possibility for personal development, other than the multilateral one, conceived, evaluated and ensured by the Communist Party. Reality was perceived only through the mirror wanted by the party, through the image created and disseminated by the communist nomenclature, so that individuals were only marionettes conductible through propaganda (in the happiest case) and terror (in the usual way). Under these circumstances, reality was in fact non-reality, an illusive projection developed from a promising ideology that promoted general wealth, but never offered it. The individual sacrifice as favour for the society became a general state policy.

Firstly, it is visible the abolition of human rights and liberties, stressing that of the right and freedom to expression, which defines *the lack of an auspicious environment for real and efficient communication*. The type of society designed by the totalitarian regime excluded the free expression of opinions, thoughts, ideas or feelings that were inharmonic with those officialy proclaimed. The regime inhibited any way of expression and forbade the possession of any instruments of communication. Representative for this aspect is the scene of the "routine check" in Mona's parents' home:

¨Nu mai avem voie să deţinem maşini de scris. Sunt ilegale. Un miliţian vine într-o seară la noi acasă, să întrebe dacă nu avem una.[61] ¨ (Rădulescu 2008: 43)

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[61] Our translation to English of the original text in Romanian: "We are not allowed to possess typewriters. They are illegal. A militiaman came to our home one evening, to ask if we had one".

Assuming the freedom to express one's conceptions and visions signaled the opposition towards the socialist values and regulations, calling for punishment measures for the "intern enemies of the country". For the defense of the country a secret police department was founded. Its main attributions regarded the identification and monitoring of all citizens, both the supporters and the opposants of the regime. The last ones formed the movement of dissidence, trying to debilitate the party's credibility, to inform the people in what concerns the genuine reality and to restore free, positive, real communication:

¨Se întâlnesc în subsoluri şi în poduri : muncitori, studenţi, artişti. Se întâlnesc acolo unde sunt şobolani şi gândaci de bucătărie, unde suflă vântul prin ferestrele sparte şi prin uşile care nu se închid, acolo unde miroase a urină şi a vomă. Aşa arată noile blocuri din piaţa Bucur Obor, care de fapt, nu mai e piaţă, pentru că nu mai are de mult produse la vânzare. (...) Cu toţii aveau la ei o carte de Sadoveanu sau Arghezi, ca în cazul în care erau prinşi să spună că se întâlneau ca să discute despre scriitorii noştri clasici.

Cel mai mult scriau manifeste, vorbeau despre poeziile cenzurate şi pregăteau ceva. Nu era foarte limpede ce anume. (…) Vorbesc despre răspândirea manifestelor- care sunt doar nişte fiţuici- de pe toate schelele din Bucureşti. Mai pomenesc ceva şi despre cum să trimită informaţii la Europa Liberă despre violarea drepturilor omului în România, ca să audă occidentul, ca să ştie toată lumea prin ce trecem.[62] ¨(Rădulescu 2008: 54)

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[62] Our translation of the original text in Romanian: „They meet in basements and attics: workers, students, artists. They meet in places where there are rats and bugs, where the wind blows through broken windows and doors that cannot be closed, there where there is smell of urine and vomit. This the look of the new buildings in Bucur Obor market, which in fact is not a market anymore since there are no more products to sell. (...) They all had a book of Sadoveanu or Arghezi so that in case they were caught to say they had met to discuss about our classic writers.
Mostly, they wrote leaflets, talked about censored poetry and they were up on something. It was not very clear what it was. They talked even about weapons, even though none of them knew how to use one, or where they could get one from. They spoke about spreading the leaflets – which are only rags – from all the scaffolds of Bucharest. They also said something about sending information to Free Europe about the violation of human rights in Romania, so that the West could hear and the world

The specific circumstances of the communist society alter the process of communication and reduce it to a minimal level, often sustained with an obvious duplicity. Verbal and non-verbal interaction are restricted and focused on appeareances. The expression of the emotional function of communication is also directed, as the lack of freedom does not allow a genuine extroversion.

Secondly, the inexistence of the freedom of expression automatically confirms the absence of the freedom of the press. Mass-media represented the most efficient instrument to monopolize and to mislead the people. As the state controlled all the spheres of the public space, mass-media could not have possibly been omitted from the communist expansion strategy. Mass-media exert a great fascination on the individuals, using the strenght of word and image. By subordinating mass-media, the unique party prevailed. Gaining the media hegemony empowered the communist leaders in their manipulative efforts and to inoculate the people with false realities, based on the failure of the national development plans:

¨De la 5 la 7 seara, vedem uneori câte un film străin la televiziunea românească naţională, programat ca un sandviş între două emisiuni despre ultimele realizări ale iubitului conducător şi ale soţiei sale. La aceeaşi oră sunt şi cozile la carne de vită, ulei, banane, vată pentru ciclu. La urma urmei e o ţară bogată. Trecem pe lângă cozi şi zâmbim dispreţuitor. Nu avem nevoie de nimic din ce se dă acolo. Nu ne trebuie aproape nimic.[63]¨ (Rădulescu 2008: 46)

The cult of personality and its conservation during the leading period of Nicolae Ceauşescu represent another communist conquests, confirmed through the direct control exerted on the mass communication. The television, the radio, the newspaper, were

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know about what we were going through".

[63]Our translation of the original text in Romanian: "From five to seven o'clock, we seldom watch a foreign movie at the national Romanian television, scheduled as a sandwich between two news programs about the latest accomplishments of *our beloved leader and of his wife*. At the same hours form the queues for beef meat, oil, bananas, cotton wool. After all, it is a rich country. We pass besides the queues and smile despitefully. We do not need anything that is given out there. We do not need almost anything".

conceived as a certain path to access the citizen, to enchant his eyes and ears and to manipulate him:

¨Apoi vine 23 August, sărbătoarea naţională a României, sărbătoare comunistă, în care oamenii trebuie să defileze pe străzi, cu steguleţele roşii ale partidului în mâini, scandând *Nicolae şi partidul, Nicolae şi poporul*. Dacă nu scandezi destul de tare, cineva în haină de piele te-ar putea observa.[64]¨ (Rădulescu 2008: 13)

Thirdly, we cannot notice the absence of the bidirectional character of the public state to citizen communication. This involves the presence of an active transmitter and a hyper passive receiver. We can discuss about messages transmitted from the upper level to the base, but not about the other way round. Only the state and its leaders are in possession of the information, that they release to the people only after being strongly processed. The system enjoys the power and the adjacent benefits, so that the citizen becomes null as individual, his role resumes to that of a silent receiver. Genuine feedback is totally excluded.

Mass communication was not the only one affected by the tentacles of the communist octopus, but also the private communication. It is easily to notice the *abusive interference of the state* in the individuals' private sphere, and especially the *harmful effects* it generated for the quality of the inter-human communication. The novel divulges how fear and distrust can turn into the foundation of social and inter-human connections, how the destructive influence of the communist utopia extinguishes human feelings and a promising love story, that heads towards uncertainty, ambiguity.

Romania's political regime of the 70's and the 80's main outcome was enslaving its people and creating not a favourable environment for equality and development, but for terror, a climate even more severe for those who did not play by the general rules. When intimacy does not belong to the individual anymore, but to an

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[64] Our translation of the original text in Romanian: "Then the 23rd of August arrives, the national holiday of Romania, communist holiday, when people have to march on the streets, with the party's red flags in their hands, calling *Nicolae and the people, Nicolae and the people*. If you don't shout loud enough, someone in a leather jacket might notice you".

entire political surveillance department, loyalty and trust completely dissappear. Most of the people cease under the pressure and metamorphose into slave-informers to save themselves from the unfounded suppositions of the secret police.

The institution of "Securitatea" was dehumanizing through its acts:

¨(…) luând pe câte cineva de la masa de seară, din pat, de lângă un copil sau de lângă o mamă muribundă şi închizându-l pe motive neverificabile, ba din cauza serviciului avut înainte de război, ba din cauza unei fraze rostite la o petrecere, sau o glumă făcută unui prieten, o atitudine, un gest, ceva ce altcineva a spus despre el, sau poate că nimic din toate astea. [65]¨ (Rădulescu 2008: 47)

No matter the age, gender, ocupation, family connesctions, no person was excluded from the chase list. Treason was everywhere, anytime, anyhow and from anyone:

¨Acum am propriul meu securist, un individ tânăr şi înalt care mereu poartă costum şi cravată şi care stă în acelaşi cartier cu noi. Securiştii sunt chiar eficienţi. (…) bărbatul cu mâna în haină ascultă de fiecare dată conversaţiile noastre stând într-un colţ în sala de lectură. Uneori se preface că citeşte o carte, dar sunt convinsă că nu ştie o iotă de engleză. Securistul meu personal locuieşte în blocul de peste drum de noi, aşa că am „norocul" să fiu sub supravegherea lui 24 de ore din 24. Când ies din casă, el aşteaptă afară. Uneori mă urmăreşte. Alteori dă din cap ca şi cum m-ar saluta şi îmi zâmbeşte.[66] ¨ (Rădulescu 2008: 56)

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[65] Or translation of the original text in Romanian: "[…]taking people from dinner, from his bed, next to a child or a dying mother to imprison them on uncheckable reasons, either because of the job they had before the war, or because a word at a party, or a joke with a friend, an attitude, a gesture, something someone else said about them, or perhaps nothing of all these".

[66] Our translation of the original text in Romanian: Now I have my own militiaman, a young tall individual who is always wearing a suite and a tie and lives in the same neighborhood as we do. Militiamen are really efficient. (…) The man with his hand in his pocket is always listening to our conversations standing in a corner inside the reading room. Sometimes he pretends to be reading a book, but I am certain that he does not know a bit English. My personal militiaman lives in the front building, so that I am "lucky" enough to be under his surveillance 24 hours per day. When I go out

Not even friendship and love could escape the communist cheating and fearing maze. The general suspicious climate also reflects on close, intimate interpersonal relations. The love of the young persons, Mona and Mihai, is followed by the burden of distrust when a strange woman warns Mona about the possible collaboration of her lover with the secret police: ¨E securist, proasto! Fereşte-te de el, proasto! Fereşte-te de el![67]¨ (Rădulescu 2008: 65)

This event seeds doubt in the heroine's heart and will reververate in the future communicational acts between the two lovers. Distrust determines Mona's introversion and the cessation of the genuine communicational experiences with Mihai:¨Mihai e securist? Nu se poate una ca asta. Şi totuşi nu pot să ignor cuvintele aruncate în noapte ca o mustrare de conştiinţă. Oare de ce nu pot să le ignor? [68]¨ (Rădulescu 2008: 66)

Fear, the obsession for treason, insecurity, susceptibility represent the basis on which the communists built a confuse, disoriented and deprived society. The suspicion that some sort of Mata Hari is hidden in each individual and that danger is at every step, all these become torturous and gradually amplify. The lack of trust seriously limits free expression and the efficient reception of the messages.

4. Incompatibility in communication

Courageously and unexpectedly, Mona Manoliu emigrates in order to find freedom and wealth. Faith leads her on American territory, in Chicago, a city she calls "suitable for my hunger". There she meets a different world, the opposite to her country. In the United States she discovers the meaning of rights, freedom and an auspicious environment for her intellectual, material, cultural and professional development, for life in its happy hypostasis. Democracy does not punish free expression, but requires it. This is the place where Mona

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he stands waiting outside. Sometimes he follows me. Other times he nods and smiles.
[67] Our translation of the original text in Romanian: "He's a militiaman, you fool! Beware of him, you fool! Beware of him!"
[68] Our translation of the original text in Romanian: "Mihai is a militiaman? It can't be. And still, I cannot ignore the words thrown in the middle of the night like a remorse. Why can't I ignore them?"

builds a new life and career, meets new friends and love, she becomes a mother.

By investigating the communicational coordinates from the second part of the novel The Train to Trieste, we identify new sets of barriers in communication.

Firstly, the *communicational incompatibility* between Mona and the American host family that supports her to cross the ocean is due to the action of certain factors such as: distinct experience background, personal features of the speakers, educational differences, age, gender, race and social class differences, prejudices, beliefs and values:

¨Într-o zi, Ron mă duce la un McDonald‛s aproape de casa lor ca şi cum ar fi un mare eveniment. Îmi cumpără un dublu Mac şi mi-l dă ca pe un trofeu. În timp ce mănânc sandvişul muiat în ulei şi chifteaua uscată, pe care aş mânca-o cu o furculiţă şi un cuţit, nu ca pe un sandviş ca Ron, sunt uimită. Îi spun lui Ron că e grozav, dar de fapt mă gândesc că e ciudat cum în America, peste tot unde te uiţi, sunt munţi de mâncare cu un gust nu prea bun, pe când în ţara mea aproape murim de foame şi totuşi atunci când facem ceva de mâncare, chiar dacă e vorba de cartofii prăjiţi ai mamei şi o salată de roşii cu castraveţi sau o felie de pâine cu unt, întotdeauna are gust bun.[69] ¨ (Rădulescu 2008: 152-153)

Gladys and Ron have rigid beliefs as result to their religious orientation, age and background, whereas Mona perceives reality in a different manner, her way of thinking is more liberal and without prejudices:

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[69] Our translation of the original text in Romanian: "One day, Ron takes me out to a McDonald's restaurant next to their home, as if it were a great event. He buys me a double Mac and hands it to me like a trophy. While I eat the oily sandwich and the dried meat ball, that I would normally eat using a knife and a fork, not like a sandwich, I am amazed. I say it's great, but I fact I cannot help thinking how weird America is, everywhere you look around there are mountains of food not so very tasty, while in my country we are almost starving, but when we cook, either my mother's fried potatoes with tomato and cucumber salad, or just a slice of bread with butter, it always tastes good".

¨Mă sperii cu adevărat, atunci când Ron şi Gladys îmi cer să mă convertesc la religia lor şi să-l accept pe Iisus Hristos în viaţa mea, şi când mă iau la reuniunile lor în subsolul bisericii unde vorbesc despre avort şi despre cum negrii şi evreii sunt anticrişti şi corup ţara cu droguri si avorturi şi homosexualitate. Vorbesc despre o conspiraţie evreiască.[70]¨ (Rădulescu 2008: 152)

Then, *the relationship between husband and wife,* Tom and Mona, encounters difficulties in communication. The first obstacles standing in front of their successful marriage refer to the differences resulted from the role models assumed by men and women (Gilligan 1982). Men act according to a language of rules, rarely willing to produce changes. On the other hand, women adapt easily to any situation, they shape their behavior on any pattern. Tom is prone to an exact, rational side of life while Mona is genetically oriented to emotions, feelings, she is emotionally filtering any kind of information she receives.

The *stereotypes* defined by Baron and Byrne are also part of the communicational failure between the two husbands. Tom tends to ignore the situation and to appreciate Mona's marital treason without integrating her action into the context that generated it. He does not see his gruff distant attitude and disinterest towards their marriage as determining factors for her infidelity. The actor-observer effect represents another blocking factor for the two husbands. According to this theory, in a given situation we appreciate in a certain way other person's behavior and differently our own in the very same circumstances:

¨Într-o seară mă cert foarte tare cu Tom, un alt nod psihologic pe care nu-l pot descurca. Este ceva în legătură cu lumina pe care să nu o stingem, fapt ce într-un fel atrage emoţii dureroase din copilăria sa. Mă plâng că întotdeauna eu fac curat şi totuşi e dezordine în casă.

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[70] Our translation of the original text in Romanian: "I really get frightened when Ron and Gladys ask me to join their religion and to accept Jesus Christ in my life, and when they take me to their meetings in the basement of the church, where they discuss about abortion and how black men and Jews are antichrists and they pervert the country with drugs and abortion and homosexuality. They speak about a Jewish conspiracy".

- Soţ afurisit ce eşti!

Înjurăturile în engleză nu îmi vin prea uşor pe limbă, aşa că mă apuc să sparg porţelanurile. Compensez lipsa mea de engleză cu trântitul farfuriilor nespălate din chiuvetă.

Farfuriile zboară prin toată bucătăria şi una dintre ele trece razant pe lângă Tom, aproape nimerindu-i capul.

- Ieşi dracului afară din casă, caută-ţi un amant, sau ceva! ţipă Tom.

- Deja am unul, mulţumesc pentru sugestie. Şi sunt însărcinată cu el, ţip eu.[71] (Rădulescu 2008: 188)

Their inefficiency in communication is also determined by one of the myths that govern communication: both Tom and Mona suppose that they are not guilty for the situation and they do not understand each other. In fact, all the speakers involved in a communicational act are responsible for its success or failure:

¨Într-o seară, pe când mă simt atât de îndepărtată de Tom, încât aş putea să trăiesc la fel lângă unul din vecinii noştri de pe Irving Park Road, îmi spun că trebuie să mă eliberez cu totul de această căsătorie pentru că în caz contrar mă voi sufoca încet şi voi muri. (...)

- Amândoi plângem în ciuda tuturor certurilor şi incriminărilor de-a lungul anilor.[72] (Rădulescu 2008: 208)

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[71]Our translation of the original text in Romanian: "One evening I have a strong fight with Tom, another psychological kink that I cannot untangle. It's something about the light we won't turn off, which somehow attracts painful emotions of his childhood. I complain I always clean the house and still it is messy.

- You damn husband!

I can't easily find English curse words so that I start breaking the china dishes. I try to balance my English words lack by throwing the dirty dishes off the sink.

The plates fly all over the kitchen and one grazingly passes over Tom's head, almost hitting him.

- Get out of the house, find a lover, or something! he shouted.
- I already have one, thanks for your suggestion. And I am expecting his baby! I yelled".

[72] Our translation of the original text in Romanian: "One evening, while feeling so distant towards Tom, that I could live the same way with one of our neighbors on Irving Park Road, I tell myself that I must escape this marriage, otherwise I would gradually suffocate and die. (…)

We both cry in spite of all our fights and incriminations along the years".

Barriers of acceptance are also present in this part of the novel. Their direct action is visible in the divergences caused by personal features, dissonant behaviors, the reference structure used, the level of receptivity, attitudes and opinions, beliefs and values. The mutual lack of respect and sympathy alters their marital harmony, finally leading to rupture.

5. Conclusion

Barriers in communication are factors that negatively influence the process of communication. These obstacles are able to diminish, modify and deform, so that the success or the failure of the communicational act is strictly dependent on their action and intensity. Barriers of communication are grouped in a wide range of categories, exerting a certain impact on the quality and quantity of communication.

By analyzing the novel *The Train to Trieste*, we have revealed the importance of the social and historical context as barrier of communication, concluding that it can damage positive and effective communication. The communist regime canceled the freedom of expression, devastated the quality of inter-human relations, used manipulation and propaganda in order to control an entire people. All these, as well as barriers such as educational differences, age, gender, culture, status, perception and understanding, influence the general communicational situation in the chosen novel. *The Train to Trieste* illustrates a genuine reality, Mona Manoliu's destiny becoming representative for an entire generation, as she reflects the face of a nation.

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About the Contributors

PAULA BAJDOR, PhD, works at Faculty of Management on Czestochowa University of Technology, in the Institute of Econometric and Informatics. In the year 2012 she has received a PhD title for thesis "Sustainable Development Strategy of Energetic Enterprises in Supply Chain Management". In her field of interest lie subjects relate with Sustainable Development, Logistics, Information Systems, Energy Sector, Supply Chain Management and Work&Safety Management. She is an author and co-author of over 40 publications (articles, monographs, chapters and manuals). She is a part of a "Polish Journal of Management Studies" journal team. She is responsible for the first articles review and metadata management. She was a co-organizers of the second edition of Conference "Career Management in Knowledge Based Society", which took place on 29-30 May 2014 in Czestochowa. She is an active team member of 517414-TEMPUS-1-2011-1-FR-TEMPUS-SMHES project, where she is responsible for tasks realization, assigned to polish team.

ANCA-DIANA BIBIRI is a scientific researcher at the Department of Interdisciplinary Research in Humanities, "Alexandru Ioan Cuza" University of Iasi. Her fields of interests are: prosody, computational linguistics, phonetics and dialectology, natural languag processing, lexicography. She works in the project AMPRom - *The Romanian Multimedia Prosodic Atlas*; also she is a member team in the international project AMPER - *L'Atlas Multimédia Prosodique de l'Espace Roman*. She is author and coauthor of articles presented at national and international conferences (Helsinki, Grenoble, Berlin, Paris); member of Romanian Society of Dialectology and member of EUROPHRAS.

IOAN CONSTANTIN DIMA is a graduate of the Faculty of Economic Science, University of Craiova, Romania. Obtained his doctorate in Economic Science, in 1988, from the University of Craiova. From 1994, he is Ph.D. Scientific Leader in Economics, field of Management at the Doctoral School of the "Lucian Blaga" University of Sibiu and "Valahia" University of Targoviste, visiting professor at Faculty of Management, University of Czestochowa, Poland, associate professor at Technical University of Kosice. Economist at CIMAE Craiova, TCI Craiova, university professor (assistant, lecturer, professor) University of Craiova, University of Petroşani, „Constantin Brâncuşi" University of Târgu-Jiu, University of Piteşti, „Lucian Blaga" University of Sibiu, ARTIFEX University of Bucharest, „Valahia" University of Târgovişte, Dean, Manager of Department, Head of Department at „Constantin Brâncuşi" University of Târgu-Jiu, University of Petroşani, University of Piteşti, ARTIFEX University, „Valahia" University of Târgovişte, Manager of the Territorial Branch of CRUFOC financed by a programme of the European Union, Manager at SC G.M.C. SRL Craiova, Expert Assessor at ARACIS, Assessor at CNCSIS - MEdCTS, Member of CNATDCU - MEdCTS Commission of Contestation Assessment regarding the confirmation of didactic titles, scientific titles and professional degrees in MEdCTS, member of AGER, member of AROMAR, member of FIMAN, member of CECAR, member of the Scientific Committee of the Publishing House "Cursuri Universitare" – the Polytechnic University of Bucharest, member of the Editorial Board of the Scientific Bulletin – The Series Economical Sciences of University of Piteşti, member of the Editorial Board of the Annals of the „Valahia" University of Târgovişte, Economical Series, member of the Editorial Board of the Annals of the University of Petroşani, member of the Editorial Board of ANCOM - Bucharest, member of the Board "THE ANNALS OF THE UNIVERSITY OF LUXEMBOURG,

member of the Scientific Editorial Board of „Vyrobne Inginierstvo", the Technical University of Kosice, Faculty of Industrial Engineering, Presov, Slovakia, member of the Scientific Editorial Board of „Polish Journal of Management", Technological University of Czestochowa, Faculty of Management, Poland, member of Editorial Board of Journal of Reviews on Global Economics, Associate Editor of Topclass Journal of Business Management, Member of Editorial Board of "Organization Review", Poland and Member of Editorial Board of IJTEMT is a non-profit educational organization working for expansion of research in the field of Economics Management and Technology, Scientific secretary at AGIR Publishing House, founder member of the „Scrisul Românesc" Foundation, founder member of the International Conference of Cooperation in the Basi of the Black Sea (Varna 1994, non-governmental organisation), member of the European Conference of the Deans of Scientific Faculties (Paris 1994), member of the Comisia of Curricular Reform for higher Economical Education, member of the Catalogue - Director of the didactic personnel in the field of economics for the inter-university exchange of courses, member of the National Consortium of Economic Business Schools, member of the CEDIMES INSTITUTE, member of the Academic Society of Management in Romania, member of the Royal Economic Society etc. He is author or co-author of 53 professional books, of 380 scientific papers in Romania and international journals and in proceedings of international seminars and conferences.

MARIN DRĂMNESCU, PhD, is with Lumina – The University of South-East Europe, Bucharest as Head of Educational Sciences Department. Psychology, Pedagogy and Politics can be listed within his research interests. Currently he is PhD candidate in Political Sciences at the University of Bucharest. Among his most recent edited books and journals are

Populism and Democratic Value (2014), resp., *Educational Reform in the 21st Century in Balkan Countries* (2014). Author and coauthor of many articles published in local and (or) international journals and (or) conferences, e.g., Tbilisi, Varna, Bucharest, Dakar etc., such as: *Postmodern Society and Individual Alienation*, *Educational Psychology. Trends and Developments*, *Pedagogical models based on social learning theory of Albert Bandura*, *Argumentation for a social instructional model from the perspective of social innovation.*

ANIȘOARA DUICĂ, graduated Valahia University of Targoviste, „Industrial Management" profile, with graduation exams at the Academy of Economics, Bucharest, has an MBA degree issued by INDE Bucharest and a Ph.D. in Economics issued by the National Institute for Economic Research of the Romanian Academy, Bucharest. Presently is an associate professor at Valahia University of Targoviste, has authored academic courses and articles in the field of management and has been a member of research teams in national and international projects, and also in project teams funded by the Faculty of Economics through ESF (European Social Fund). Has competences in the fields of strategic management and performance management and has participated to a training programme in quality management, organized by Pro Training Intens, Bucharest. She published as author and co-author 8 books and 40 articles. Is a member of prestigious national and international professional associations such as Academic Society of Management in Romania and CEDIMES(Centre d'Etudes des Internationaux Mouvements économiques et sociaux).

DANIELA GÎFU (b. January 10, 1973), licensed in Physics at the "Alexandru Ioan Cuza" University of Iași (UAIC), master degree in Communication and PR (2004, SNSPA București), Phd in Philosophy (2010, UAIC). I finished a

Postdoctoral fellowship at the UAIC (a co-tutelle between Faculty of Computer Science and Faculty of Psychology and Educational Sciences) in March 2013. Now I am scientific researcher at the Faculty of Computer Science, and I have got a position of Associate Professor at the UAIC, since 2011. Since 2014 I am, also, affiliated scientific researcher at the Center for Advanced Research in Applied Informatics, University of Craiova. My current research interests include Natural Language Processing tasks, most of them in correlation with discourse analysis. I have (co-)authored 9 books and dozens of articles, and more than 35 conferences participation. I was member of the Organizing Committees of the 9th International Conferences and member of the Scientific Programme Committees of the 4th International (ISI and Springer) Conferences. More about me: http://webmail-profs.info.uaic.ro/~daniela.gifu/.

IWONA GRABARA is currently Lecturer at Czestochowa University of Technology. Didactic Work – conducting classes in the field: the use of informatics systems in logistics management, computer suport for logistics processes and economic analysis, developing the management informatics systems, computer simulations in logistics. Research Work – participation in many national and international conferences, such as: Innovations in Management and Production Ingeereing, Zakopane 2007-2011, The Polish Society of Production Management, Conference „„Górska Szkoła PTI", Szczyrk 2000 – 2009; International Conference „Challenges of Contemporary Knowledge – Based Economy, Alba Iulia, Romania, 2009. Participation in seminar „Produktion Und Logistik", Bergakademie Freiberg, Germany 2010, and seminars "Informatic system in management", conducted in Erasmus exchange, in Central Ostrobothnia University of Applied Sciences Kokkola, Finland 2010. Author and co-author over 60 national and international articles in journals, conference

proceedings and book chapters, i.e.: Ille B., Kot S., Telek P.: Advanced Logistic Systems. University of Miscolc 2011 (Hungary); Zawiła-Niedźwiecki J., Rostek K., Gąsiorkiewicz A. (red): Informatyka gospodarcza. T.2. Wyd.C.H.Beck, Warsaw 2010; Knosala R. (red): Komputerowo zintegrowane zarządzanie. T.1. Ofic.Wyd.Pol.Tow. Zarządzania Produkcją, Opole 2010; Modrak V.(red): Recent Trends of Advanced Logistics Solutions. Wyd.Tech.Uniwersytet Koszyce, 2008(Slovak); Nowicka-Skowron M., Lescroart R.: Enterprise, Logistics and Innovations in Knowledge Based Economy. Wyd. Haute Ecole Blaise Pascal, Arlon 2008 (Belgium).

JANUSZ GRABARA is currently Vice-Dean and Director of Institute for Econometrics and Informatics at Faculty of Management, University of Czestochowa, Poland and DHL at University Valahia of Târgovişte. He was honored as Associated Professor in the field of informatics at Faculty of Electronics and Informatics of Techincal University of Kosice in 2008. His research area is focused on information logistics systems and reverse logistics. He participate in over 40 research projects conducted on order by Faculty of Management, Ministry of Higher Education and Information Technology as well as General Board of Polish Post and also on direct order of electric power plant and Południowy Koncern Energetyczny, current cooperation with power plants. Co-authorship of books, author and coauthor of over 120 articles in magazines and papers presented in domestic and international conferences, e.g. Taipei, Seoul, Santos, Bombay, London, Birmingham, Cardiff, Miskolc, Presov, Zilina, Toulouse, Quebec. He is originator of numerous international contracts in Czestochowa University of Technology, Editor in Chief of Polish Journal of Management Studies.

ALICE IONESCU, PhD, teaches contemporary French language (contrastive syntax, pragmatics and text linguistics), and TD of French language (phonetics, grammar exercises, translation) at the University of Craiova. Her scientific interests go from contrastive analysis to teaching of the FFL, through the theory of argumentation, modality and neology studies. Numerous articles and papers attest rich and diligent research: "The adverb *franchement* and its Romanian equivalents" in Analele Universităţii din Craiova, Seria Ştiinte Filologice, Romance Languages and Literatures, Year XIV, No. 1, 2012. , EUC, Craiova, p. 140-152 Dilemmas and Challenges of IT terminology in Romanian, in Proceedings of the International Symposium "Language (s) and translation", Bucharest, 9-10 June 2011, EUB, p. 391-403, Evidential markers in the Romanian press, in Proceedings of the XXVI CILPR (2010, Valencia), W. De Gruyter, p. 3733-3740, etc. The last book she published is Handbook of Pragmatics and Text Linguistics (Eds Universitaria, Craiova, 2011, 163 p.

MARIANA MAN is a graduate of the Bucharest University of Economic Studies, Romania - Faculty of Planning and Economic Cybernetics. Obtained her doctorate in Economic Science, in 1998, from the Bucharest University of Economic Studies. Between 2000 and 2008, Professor MARIANA MAN was the deputy dean of the Faculty of Sciences at the University of Petroşani and from 2008 is manager of the "Center of Economic and Social Researches for Regional Development" of the University of Petroşani, Romania. From 2000 is publisher-in-chief of the of the international publication "Annals of the University of Petroşani - Economics". Valuable specialist and experienced researcher with numerous documentations in country and abroad. Has a rich practical activity in superior economic education, being a professor in many universities. Main activities and responsibilities: courses and seminars;

scientific research - doctorate coordinator (at the Valahia University of Târgovişte, Romania); academic administration; coordination of scientific publications; consultant and trainer in the financial and accounting field. Has a sustained scientific activity. She is author or co-author of 15 professional books published in the United States of America by IGI Global, in Germany by LAP LAMBERT Academic Publishing, in Croatia by InTech, in Poland, Slovakia and Romania; of 150 scientific papers in Romania and international journals and in proceedings of international seminars and conferences. Member of different professional-scientific structures and committees: expert accountant - member of The Body of Licensed Accountants and Accounting Experts in Romania; permanent expert evaluator - member of Romanian Agency for Quality Assurance in Higher Education. For her scientific and organizational work, she received a number of awards and distinctions, among others, individual and collective awards conferred by universities from Romania.

NICUŞOR MINCULETE is a Senior Lecturer PhD at the Faculty of Mathematics and Computer Science, Transilvania University of Brasov, Romania. His areas of interest include: elementary geometry, number theory and inequalities. He is an editor of *International Journal of Geometry*. He has published 65 research papers.

VLADIMIR MODRAK is Professor and vice dean of Manufacturing Technologies of Technical University of Košice with a seat in Prešov (Slovakia). He obtained a PhD degree in Mechanical Engineering at the same University in 1989. His research interests include manufacturing logistics, cellular manufacturing, and other related disciplines. Prof. Modrak is Vice-Editor in Chief of Siovak Journal on Manufacturing

Engineering and editorial board member of several international journals. He also served as session chair and chairman at international conferences. He lectured as Visiting Professor at University of Perugia (Italy), University of Applied Sciences Wildau (Germany), University of Czestochowa (Poland), and held seminars at the Keyworth Institute at the University of Leeds (UK), University of Salerno (Italy), and University of Perugia. Presently, he is also chairmen of the Commission for Doctoral Study in the field of Industrial Engineering.

ADRIAN NICOLESCU is a PhD candidate of the University of Craiova.

JIM O'BRIEN is Senior Lectuer in Journalism/Sports Journalism at Southampton Solent University, England.He co-ordinates the academic programme in Sports Journalism,and is Research Mentor.He has previously held teaching and other positions in the Netherlands,Greece and The United States, in addition to the United Kingdom.His research is focussed on the history,politics and culture of Spanish football.He has written and published extensively on this subject area,most recently on Footbal,Politics and Ethnicity in the Basque Country and on the Politics of National Identity in the Spanish National Team.He is currently working on a case study of FC Osasuna and is in the process of completing 'From la furia to la roja; Football, Politics and Culture in Spain, a major study of Spanish football.In addition to giving papers at conferences in New York,Liverpool, Sydney and Belfast recently,he is also a member of the steering committee of the Sport Politics study group and the footbal research centre at Southampton Solent University.

MIHAELA GABRIELA PĂUN is teacher at the No 1 School, Balş, Romania. She is author or co-author of 3

professional books, of 10 scientific papers in Romania and international journals, and in proceedings of international seminars and conferences.

LUCIAN SĂCĂLEAN – Lincesed in Political Science at the "Babeş-Bolyai" University of Cluj-Napoca, master degree in Political Science, Phd in History at the same university. He is also producer of an economic programs, shows in the radio station "Radio Romania Regional", moderator of talk-shows in a local television station StiiTv. Since 2013 he is General Director of this TV station. Organizer of the annual summer schools for students, member of various committees who organized national and international conferences. Current Research Interests include: the evolution of ethnic relations, the issue of migration.

FLORENTIN SMARANDACHE, PhD, graduated from the Department of Mathematics and Computer Science at the University of Craiova in 1979 first of his class graduates, earned a Ph. D. in Mathematics from the State University Moldova at Kishinev in 1997, and continued postdoctoral studies at various American Universities such as University of Phoenix, University of Texas at Austin, etc. after emigration. In U.S. he worked as a software engineer for Honeywell (1990-1995), adjunct professor for Pima Community College (1995-1997), in 1997 Assistant Professor at the University of New Mexico, Gallup Campus, promoted to Associate Professor of Mathematics in 2003 and to full professor in 2008. Between 2007-2009 he was the Chair of Math & Sciences Department.

DAN S. STOICA is a senior lecturer in Language and Communication Studies with the Faculty of Letters of the "Al. I. Cuza" University from Iasi, Romania. Educated in Linguistics

and Logic, with a PhD thesis on Logic and Language, he is interested in discourse and argumentation theories. As a member of the Seminar of Discoursive Logic, Theory of Argumentation and Rhetoric from his university, he is also a member of the International Society for the Study of Communication, *Communalis*. In his books and articles (many of which can be found at the address www.dstoica.ro) , Dan S. Stoica proves to be engaged in the pragmatic approach on communication. He has participated in several research projects, based upon his recognized competences in the domains described above.

ALINA ȚENESCU is a Senior Lecturer PhD at the Faculty of Letters, University of Craiova, Romania. Her postdoctoral research focused on the perception and representation of space in Postmodern Francophone literature. Her areas of interest include contemporary French and Francophone literature, semiotics of space, discourse analysis, anthropology of supermodernity, intercultural communication, mass communication. She is a member of AEEF (*European Association of Francophone Studies*) and AFJSC (*Association of Trainers in Journalism and Communication*).

ȘTEFAN VLĂDUȚESCU, PhD, is a graduated of the Faculty of Philology (University of Craiova), as valedictorian country, with special "Diploma of merit". Also, is a graduated of Faculty of Law, University of Bucarest. Obtained his doctorate in Philosophy from University of Bucarest. Is Associate Professor at University of Craiova. Is a member of International Association of Communication (ICA), a member of Romanian Writer's Union, a member of Romanian Association of Press History. Is editor in chief of Annals of University of Craiova. Section Communication. Media, and a member of editorial board of Annals of University of Craiova. Section Linguistics. He is author or co-author of 14 professional

books, of 110 scientific papers in Romania and international journals (including ISI/Thompson Reuters articles), and in proceedings of international seminars and conferences.

HIGHLIGHTS

"Communication is the main way of defusing uncertainties. Unfortunately, communication discipline itself is mined by uncertainties. We can talk about onto-epistemological uncertainties and pragmatic uncertainties of communication, about theoretical and practical uncertainties, and about primary and secondary uncertainties of communication. Uncertainties regarding the object of communication as autonomous discipline, the research methods of communication, the sources, paradigms and models of communication represent theoretical, onto-epistemological uncertainties. Pragmatic uncertainties include uncertainties in communication processes; they have a practical character. Pragmatic uncertainties are those that lead to communication failure and they consist in minor obstacles or insurmountable barriers in concrete communication."

Florentin Smarandache & Ştefan Vlăduţescu

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The book has 17 chapters written by the following authors and co-authors from USA, England, Poland, Slovakia, and Romania: Florentin Smarandache, Ştefan Vlăduţescu, Mirela Teodorescu, Dan S. Stoica, Daniela Gîfu, Călin Andrei, Ioan Constantin Dima, Mariana Man, Janusz Grabara, Paula Bajdor, Jim O'Brien, Andrzej Rabsztyn, Anabella-Maria Târnovan, Adrian Nicolescu, Alina Ţenescu, Nicuşor Minculete, Vladimir Modrak, Sorin Mihai Radu, Alice Ionescu, Anca-Diana Bibiri, Lucian Săcălean, Mircea Munteanu, Roxana Criu, Bogdan Constantin Neculau, Marin Drămnescu, Mihaela-Gabriela Păun, and Loredana Speriatu.

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